A

Bermudas Preacher

Proved A

PERSECUTOR

Being a JUST

TRYAL

OF

Sampson Bond's Book,

ENTITULED,

A Publick Tryal of the QUAKERS, &c.

Fraught with Fallacies, False Doctrine, Slanders, Railings, Aspersions, Perversions, and other Abuses, herein Detected, Disproved and Wiped off.

And that the True Christ is Owned by the People called QUAKERS, plainly Made Manifest.

By those that have been more particularly concerned, and Eye and Ear-Witnesses in the Dispute at Bermudas; *and those that have had the perusal of his Book, which manifests it self.*

The Wicked has digged a Pit for others, and is fallen into it himself. Psal. 7. 15. *A Lying Tongue is but for a Moment.* Prov. 12. 19.

LONDON, Printed by *John Bringhurst* at the Sign of the *Book* in *Grace-Church-street*, 1683.

To the Inhabitants of theſe Iſlands

BERMUDUS:

A Teſtimony *for the* Truth *and* People *of* God *called* Quakers, *againſt the* Reproaches, Scandals, *and* Slanders *of* Sampſon Bond: *Who calls himſelf a* Miniſter, *or* Preacher, *of the* Everlaſting Goſpel, *in the ſaid* Iſlands.

Friends and People all;

COnſider ſeriouſly your condition, for it is exceeding Dangerous at preſent; for the Everlaſting ſtate of your Souls is herein nearly concerned; *for he only that believeth ſhall be ſaved but he that believeth not ſhall be damned*, according to the Scripture.

Therefore Friends and People, all be adviſed by him who is your Friend; and take the Counſel of the Apoſtle, in the 2 Cor. 13. 5. *Examin your ſelves whether you be in the Faith, &c.* For through Faith alone you come to have an Intereſt in the Salvation purchaſed by Chriſt Jeſus the Eternal Son of the Father; who was in the Beginning with the Father, as it is in Prov. 8. from 22, to 31. read them Verſes, and conſider, and weigh them well; for this is he in whom your Faith muſt ſtand, and not in another; this is he whoſe delight is with the Children of Men, and through whom the Wonderful love of God came to be made manifeſt unto the Sons and Daughters of Men in the Reſtoration, after Man had run into Rebellion againſt God, and loſt that glorious Likeneſs or Image that he had at the firſt, when God Breathed into him the Breath of Life, through which he became a living Soul; and ſo long as he kept in faithfulneſs to the Lord, he kept his Dominion over the Creatures, and his Habitation as in the

Garden of God, the Garden of his delight; where the Trees of God did flouriſh, and the Tree of Life in the midſt thereof: The Lamb was not ſlain then. But when Man turned aſide from following the Lord, and hearkened to the voice of the Serpent; then Death was known, then was the Lamb ſlain; when this World of Wickedneſs (the Foundation thereof) was laid by the Enemy, *then was Man caſt out of the Paradiſe of God, into the Earth which was curſed for his ſake, where the Thornes and Thiſtles is brought forth, and the way to the Tree of Life ſtopped up; for the Cherubim and the flaming-Sword was there, which turneth every way, that Man in the old* Adams *ſtate, cannot come neer to Eat or Taſt of the Tree of Life.* Oh People! Behold, here is your ſtate; *every one in Old* Adam, *all ſeparate from God, from the Covenant of Life, without God in the World, even in the World of Wickedneſs, in Death, in the Curſe*: this is your ſtate and condition whileſt you remain here, untill you come to know a coming forth, till you come to witneſs the Seed of the Woman to Bruiſe the Head of the Serpent, to overthrow his Power, who is the Prince of Darkneſs, and is the chief Ruler in Man in the ſtate of Diſobedience.

So Friends, it is high time for you to return to the Lord, and conſider, even in this your Day, the things that belong to your Peace before they be hidden from your Eyes; for ſuch a time will aſſuredly come to paſs, as ever it did upon the Old World; they had a day when the Lord ſtrove with them, but they would not hearken, but turned aſide into the Evil Imaginations; then their day paſſed over, and the Spirit of the Lord ceaſt ſtriving, and the Flood came and deſtroyed them all, except eight Perſons; ſo mind your time, leſt it paſs over your Head ere you are aware; and the Flood of Gods Wrath come, and ſweep you all away, as it did them.

So all People come unto Chriſt Jeſus the Gift of God, and believe in him, that through him you may come to witneſs Salvation: For as the Servant of the Lord did teſtifie in Ages by paſt, ſo do we witneſs the ſame, there is no other Name given under Heaven, whereby we may be ſaved, but by Jeſus Chriſt alone, which is not the bare Outward Viſible Appearance or Body only, but as he was teſtified of by Gods faithful Witneſſes, even in that Age; who although they did bear witneſs to the Outward Man or Body, yet they did not exclude the Godhead, when they ſaid, Act 2. *Jeſus of Nazareth, a Man approved of God by Miracles and Wonders, &c. The ſame Jeſus which ye Crucified, hath he made both Lord and Chriſt.*

Friends, conſider well this matter, for this Scripture was brought by your own Miniſter againſt us and the Truth which we profeſs, thereby to prove if he had been able, *that the Body without the Godhead, or Jeſus of Nazareth (as the Humane Nature (as he called it) without the Spirit, was the only Ma-*

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To which I anſwer, It was the chief work of that day or time, to bear witneſs to him who had been ſet at nought by the Chief Prieſts and Rulers, and by the generality of the People; whom they alſo put to Death, even to the ſhameful Death of the Croſs; as it was written by the Prophet long before, *He was numbred with Tranſgreſſors, &c.* For notwithſtanding all the Miracles which he had wrought among them, they wou'd not believe that this was he that ſhould come (no more then People nowadays can believe in his Spiritual Appearance) but they were looking out in the Carnality of their Minds, *for another to appear*, according to their Imaginations, as People are in this Age and Generation, and will not receive the true Chriſt within them; therefore the Witneſſes of God in that day were the more engaged to bear ſo ſtrict a teſtimony to his Bodily Appearance, *that this was he that was to come, and they were not to look for another*: And ſo gives them plainly to underſtand, that the Lord had exalted him into his Kingdom, for he had made him both Lord and Chriſt; whoſe Kingdom was not Carnal but Spiritual; as he himſelf ſaid, *my Kingdom is not of this World.* But did this Teſtimony deny the Godhead? for conſider, by what Power were theſe Miracles done? was it as he was meerly Man, or by a higher Power? See John 14. 10. *The Father that dwelleth in me, he doth the works*, ſaith *Jeſus* himſelf, he there bearing witneſs to the Eternal power that dwelt in him: And verily People, if Mans Salvation had been wholy perfected by the Body, without the Spirit of Chriſt; then our Faith and Hope ſhould have ſtood there; but the ſame *Apoſtle* ſaith, *Our Faith and Hope is to ſtand in God*, 1 Pet. 1. 21. And the *Apoſtle* to the *Hebrews* ſaith, *The Hope that anchors the Soul, enters within the Vail*, Heb. 6. 19.

And *John* did bear witneſs to the Word which was in the beginning, John 1. 1. *which Word the World was made by*, and ſaith of it, *that it was God, & in this Word was Life*, Verſ. 4. *and the Life was the Light of Men*, and this was the Light which that Faithful Witneſs of God, *John*, bore witneſs to; *That is the true Light that Enlighteneth every Man that cometh into the World*, Verſ. 9. So People, that which enlighteneth both you and us, and every Man that cometh into the World; is not a Natural Light, as ſome ſay, & the Prieſt ſometimes; nor yet the Light of the Devil, as the Prieſt ſaith othertimes; but it is the Light of him that made the World, as V. 10. *and this is he that was made Fleſh.* V. 14. *& the Word was made Fleſh & dwelt amongſt us, & we beheld his glory the glory as of the onely begotten Son of God, full of Grace & Truth.* So here *John* bears a full Teſtimony to the Saviour of the World, and ſo do we, who is the Lamb of God that taketh away the Sins of the World; it is not ſaid, he takes away the Guilt or Condemnation of Sin only, but the Sin it ſelf; thus do we believe in him. So let People judge whether this be not the true

Chriſt.

Christ. So here *John* did not bear Record to a Body only, but to the E-
nal Power and Godhead, so the Apostle, Heb. 10. 5. bears witness to him,
for whom the Body was prepared, saying, *a Body hast thou prepared me, to do
thy will, O God.* So it is clear that this Body was prepared for him that was
before that Body was, this was he who *David* in Spirit called Lord; saying,
*The Lord said unto my Lord, sit thou on my Right Hand till I have made thine
Enemies thy Foot-stool.* And in the 2 Cor. 5. 19. the Apostle gives this
Testimony, *God was in Christ reconciling the World to himself.* And Jesus
himself said, *before* Abraham *was, I am*: and in another place, *He that hath
seen me hath seen the Father also.* So let any one judge that hath a good Un-
derstanding, whether any of the Witnesses of Christ did ever bear witness
against the Spirit in the Salvation of Man; but doth truly and really bear a
living Testimony to the Spirit, Rom. 8. 2. *The Law of the Spirit of Life in
Christ Jesus hath made me free from the Law of Sin and Death*: now at that
time when *Paul* cryed out *of the Body of Death*, he was a Believer, and was
come so far as to a willing mind to serve the Lord, but yet the Captivating Spi-
rit was felt, the Law in the Members, in which state *Paul* did not sit down in
a belief of Christ at a distance only, as People now a days do: *but crys out for
Deliverance, even from the Body of Death*, and afterward testifies to the Law of
the Spirit, saying, *The Law of the Spirit of Life in Christ Jesus, hath set me
free from the Law of Sin and Death.* So here is Salvation witnessed indeed, he
did not say Sin must live in him while he had a Body: but saith, *Christ liveth
in me.* Gal 2. 20. *And it is through the Spirit that Sin is mortified.* Rom. 8.
13. and in Rom. 10. 8. The Apostle testifies to Christ nigh, and not to
Christ at a distance; saying, *The Word is nigh thee, in the Mouth, and in the
Heart.* and in the 2 Cor. 13. 5. *Examin your selves whether ye be in the
Faith try your selves, know ye not your own selves that Jesus Christ is in you except
ye be Reprobates.* and in Col. 1. 27. *Which is Christ in you the hope of Glory.*
For it is no other then that Christ, the Saints did believe in, in dayes by past.
It is his Spiritual indwelling in us, through which we come to be sanctified
and cleansed from Sin; and the Comforter, the Spirit of Truth, which
Christ promised to send to his Disciples; which they were to wait for at *Jeru-
salem*; and accordingly they did receive it, and this dwelt in them to direct
them into all Truth; and so it was not a Spirit without them, or a Christ
without them only but within; according as Christ said, John 17. 14. *He
dwelleth with you, and shall be in you.* And the Apostle testified in his day,
Christ was in the Saints, who was their Hope of Glory, and this hope purified
their Hearts in whom it dwelt, and Anchored their Souls in that which is sure
and stedfast, and in him is our hope and confidence, who! we believe is able
to save to the utmost all that come unto God by him. And so People it is in
the

the Name of Jeſus we Witneſs Salvation which is his Power, to which coming, we Witneſs Salvation thereby; and ſo we know not another Name through which Salvation is Witneſſed, but through this Name, and this is he whom we declare of, who is not far from us; and the efficacy of his Blood we feel (as we abide in him) to cleanſe us from Sin. So I do not matter what your Teacher *S. B.* ſaith, viz. *The Blood of Chriſt cleanſeth no Man from Sin*: It being ſo contrary unto the Apoſtles Doctrine (1 John 1. 7.) which is, *But if you walk in the Light as he is in the Light, we have Fellowſhip one with another, and the* BLOOD *of Jeſus Chriſt his Son cleanſeth us from all Sin.* And we witneſs it in its Opperation, Cleanſing and Waſhing the Soul from the Spiritual Defilements, of which ſome amongſt us are come to the expe ience of in our meaſure. So that we are not as thoſe that beat the Air, but we are come to experience in ſome meaſure (as I ſaid, although *S. B.* did mock at it) the Vertue and Power of that Grace of God which hath appeared to all Men, through which the Saints were taught in dayes by paſt, and in Ages and Generations long ſince; to deny Ungodlineſs and Worldly Luſts, and to live Godly, Righteouſly and Soberly in this preſent World; now this Grace is the ſame t at ever it was, and its teachings are the ſame, to all that are Obedient in this day as it was then, to bring Salvation; indeed I do not know any Doctrine ſo plentiful in the Scripture, as the Indwelling, or Inward, or Spiritual Appearance of his Spiritual Kingdom; which whoſo doth come to pertake of, muſt be redeemed from the Kingdom of the Devil. So having taken off that Reproach and Slander from Chriſt whom we believe in and is our Saviour, the firſt and the laſt, the Alpha and Omega, the Beginning and the End of the Work of God: Who *S. B.* call'd *the Devil*, and ſaid, *he would prove it by the Scripture*, but hath indeed fallen ſhort of his intended matter: So I leave that, and come a little to examin the proof of the ſecond falſe Aſſertion, viz.

That the main End of the Quakers Meetings *in theſe* Iſlands: *is to make the Lords Chriſt, his Holy Spirit, his Angells and Apoſtles, all Lyars and falſe Witneſſes of God.*

Now let any Reaſonable Man judge, what ground or foundation he hath to lay down ſuch a poſitive Aſſertion; for he never was at any of our Meetings in theſe Iſlands, to know our practices in our Meetings, whereby he might diſcover our ends; but either he muſt have it by Information, or Suppoſition, or Conſequence; Which either of theſe may prove true or falſe; and therefore whether the one or the other, it is too ſlender a ground to build ſuch an Accuſation upon, againſt an Innocent People: but whither will not Envy lead a Man? Even to ſhame himſelf.

But let us ſee how he will prove his Work. Why Mark. Firſt, he ſup-

poſes, *That the main end of our Meeting is to declare to People, or to build up one another in this Doctrine; that the Light within, or Spirit of Chriſt in us is the Saviour.* This he ſuppoſeth to be the main end of our Meeting, and this ſaith he, is againſt the Teſtimony of Chriſt to the Man whoſe Eyes he had opened, John 9. 35, 36, 37. As I remember this was the Scripture he brought when the Blind Man enquired, *who the Son of God was, that he might believe? Jeſus Anſwered, I that ſpeak unto thee am he.* This ſaith he, was the Man or Body only: from whence he doth infer, *that the Man Jeſus conſidered meerly as Man, is the only Saviour,* and therefore ſaith he, *The Quakers main end of their Meeting is to make the Lords Chriſt a Lyar.*

No ſee what Weight this Argument hath in it; the Weight muſt lie in theſe Words, [*I that ſpeak unto thee am he*] Now here lies the Queſtion, whether in theſe Words he meant the Body only, or that which dwelt in the Body alſo? Which was the Godhead joyned with the Manhood, which thing was not at all proved at that time from the Scripture according to his promiſe, and ſo did falſifie his Word: and is it not ſtrange that the Prieſt ſhould make *Chriſts Body to ſpeak without his Spirit.* But now that People may not be left in the dark, with their Underſtandings Clouded; conſider and Weigh ſeriouſly, whether it was not the ſame Jeſus which ſpake to the *Jews* in the foregoing Chapter 8 56. *Abraham rejoyced to ſee my Day, and he ſaw it and was glad.* And Verſe 58. *Before Abraham was I am.* Now the Body was brought forth in time, according to Gal. 4. 5. And ſo was not before *Abraham* in the Body: But *S. B.* ſaid, *That he is not the Son of God, but as he was Man:* Now conſider how grievous dark this Man is; read the Scripture diligently, and you ſhall ſee what a Teſtimony it gives concerning the Son of God. Pſal. 2. 7. *The Lord hath ſaid unto me, thou art my Son, this Day have I begotten thee.* This was long before the Body was, and he ſpeaks here of the time preſent, *This Day have I begotten thee.* Heb. 1. 2. Where he ſaith, that God *Hath in theſe laſt Dayes ſpoken to us by his Son, whom he hath appoined Heir of all things,* (now mark) *by whom alſo he made the Worlds. So he that made the World, or that Word by which the World was made, was the Son of God.* John 1. 10. 3. Who being the brightneſs of his glory, (the Son of God he is the Brightneſs of his Fathers Glory, and the expreſs Image of his ſubſtance, and upholding all things by the Word of his Power, mark, this was the Son of God that upholds all things by the word of his Power, when he had by himſelf purged our Sins, ſat down on the Right Hand of the Majeſty on High: So ſee and conſider well and weigh this matter, and let the wiſe in Heart Judge.

For God had promiſed afore by his Prophets in the Holy Scriptures, concerning his Son Jeſus Chriſt our Lord, who was made of the ſeed of *David*, according

according to the Flesh; and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead, by whom we have received grace, &c. Rom. 1, 2. 3. 4. 5. And this is the true Christ we own in his Grace and Truth, both as he was made of the seed of *David* according to the Flesh; and as he is declared to be the Son of God with Power according to the Spirit of Holiness, &c. according to God and his Son, and his Angels, and Prophets, and Apostles; against all Opposers and Blasphemers; but especially against SAMPSON BOND, who was *Priest* at *Bermudas*. And we are sorry that the *Sherriffe* and *Justices of Peace* in *Bermudas*, should believe or regard his Lyes and Slanders. But it is clear, *Sampson Bond hath put the Sheep of Christ in scorn called* Quakers, *in his Bear-Skin, that such as he is might worry them.*

Secondly. He saith, *We in our Meetings, or the main end of our Meetings; is to make the Holy Spirit a Lyar*; and to prove this he names Luke 2. 30. *Lord now letteſt thou thy Servant depart in Peace, for mine Eyes hath seen thy Salvation.* (*I hope* (said he) *you will not deny that Old* Simeon *spake by the Spirit,*) *Now* (said he) *it was his Bodily Eyes which he spake of, by which he only beheld the Body of Jesus*, and hence doth infer *that we witnessing to the Spirit, do make the Spirit of God a Lyar.*

Let us see what weight this Argument hath in it; and for the better opening of your Understandings, take *S. B*'s own Words, (*I hope you will not deny Old* Simeon *to speak by the Spirit.*) Indeed he was a Spiritual Man, and so was able to discern the things of God, and he was a Prophet, and spake in the Spirit of Prophesie, in which he spake and declared of him as a Light, prepared before the face of all People, not the *Jews* only but all People, *A Light to lighten the Gentiles, &c.* And mark withal what it was that was revealed to him by the Holy Ghost, that he should see: Was it not the Lords Christ? If the Body barely considered without the Spirit had been the Lords Christ; then the *Jews* had seen the Lords Christ; for they only saw the Body, and Crucified it: But the Lords Christ, the Lord of Glory was vailed from their Eyes; *For had they seen him, they had seen the Father also*, John 14. 9. And had they known him they would not have Crucified him: But now the unbelieving *Iews* had neither heard the Fathers Voice at any time, nor seen his shape, Iohn 5. 37. And so it is clear, though they saw the Body, yet saw not the Father; they saw not the Eternal Power and Godhead, as they did whose Eyes where opened in and by the Spirit, as Old *Simeons* was: who saw through the Vail, and beheld the endless Power of that which made the World, and upholds it by the same Word of Power; *who after he had purged our sins*, (said the Apostle) *sat down on the Right Hand of the Majesty on High.* Ephes. 4. 6. *And this is he who fills all things, and is above all, and in us all.*

So

So all those that desire to know their Sin purged, must know Christ, not at a distance only, but nigh, even dwelling in them, else they are Reprobates? which all the obedient in Heart do Witness, according to his promise, *If a Man love me he will keep my Words, and my Father will love him, and we will come unto him, and make our abode with him.* So he that believeth in Christ at a distance only, never knows a fulfilling of Christs Words in them, who said, *He and his Father would make their abode with them.*

For it was revealed by the Holy Ghost to Old Simeon, *before he had seen the Lords Christ, and* Simeon *came by the Spirit into the Temple, &c. And the Angel of the Lord told* Joseph *that which was conceived in* Mary, *is of the Holy Ghost: Now* Simeon *by the Spirit and Holy Ghost did see the Lords Christ which was conceived by the Holy Ghost, who was revealed to him by the Holy Ghost.* So this was a *Spiritual* Sight, not *Natural*; *For the Natural Man receives not the things of God, they are foolishness unto him, neither can he know them because they are Spiritually discerned,* Mat. 1. 20. Luke 2. 26, 27. 1 Cor. 2. 14. *And the Angel said to* Mary, *that Holy Thing which shall be born of thee, shall be called the Son of God.* And doth not Christ say, *That none knowes the Father nor the Son but by Revelation?*

3. *S. B.* saith farther, *we make the Angels Lyars, who* (said he) *bore witness only to the Body or Man,* Luke. 2. 11.

To which I Answer, I deny that the Angels there do bear Witness meerly to the Body, for in their Testimony, they testifie to this Saviour as a King; *For unto you is Born* (said they) *in the City of David a Saviour, which is Christ the Lord.* Which Word Christ relates to his Kingly Power, which was Spiritual, (as he saith) *My Kingdom is not of this World.* And the Testimony or Message the Angel brought to *Mary* as concerning the Son of God, *who was now coming to be made manifest in the Flesh,* said, *He should Reign forever, and his Kingdom should have no End,* Luke 1. 33. For the Angel said, *Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name* Emanuel, *which being Interpreted, is God with us.* So here you may see, that the Angels bore Witness, more then only to the Body or Man; Mat. 1. 23. as *Sampson Bond* doth assert, which he has not proved.

So *Mary* believed God; and did not ascribe the Work of Salvation to him meerly as Man, but to God; saying, *My Spirit hath rejoyced in God my Saviour.* Vers. 47. I would not have any one to think because I plead so much for the Spirit, that I deny the Body of Christ; but do own it in all points, as the Scripture doth declare of it, and so give the Honour due unto it: Though I cannot believe the things declared by *S. B.* in his Nonscriptural expressions.

The laſt thing, which is the Apoſtles Teſtimony of Chriſt; I have ſufficiently ſpoke to already, and ſo ſhall wave it here: So People may ſee how far ſhort of his promiſe he came in proving his Three Accuſations, with the greateſt clearneſs from the Holy Scripture, ſo hath little cauſe to boaſt or glory of his Victory: for the Truth ſtands over his Head, and will do for ever.

The Third and laſt Accuſation is, *That the prime Principles of a* Quaker, *is the ſame that was held and profeſſed by the Beaſts which* Paul *fought with at* Epheſus.

And to prove this, he firſt doth endeavour to prove, *that thoſe Beaſts did deny the Reſurrection*, and ſaid, *ſo do we.*

I anſwer, The firſt was never truly proved, and the ſecond is abſolutely falſe; his Scripture to prove the firſt, 1 Cor. 15. 32. where the Apoſtle ſaith, *If after the manner of Men, I have fought with Beaſts at Epheſus, what doth it avail if the Dead riſe not?* Doth this at all argue that this was the *Epheſians* profeſt Principles? or doth it not rather argue, that the Saints loſes their reward for all their labour if the Dead riſe not, as he ſaith in the 19th Verſ. *If in this Life only we have hope in Chriſt, we are of all Men moſt Miſerable.* So that he hath fallen ſhort of his proof, and ſo his Accuſation is truly overthrown: But inaſmuch as he did go on to charge the thing upon us, (viz) *That we do deny the Reſurrection*, I do here teſtifie, that it is none of our Principles to deny the Reſurrection, for we own it as the Apoſtles own'd it, *Not the ſame Body, not a Corruptible Body, not a Natural Body*, (a Natural Body hath Fleſh, Blood, and Bones) *but a Spiritual Body*: as the Apoſtle ſaith, *And a Spirit hath not Fleſh and Bones*, ſaid Chriſt; which before he can prove he muſt be fain to get new Scripture, for the Old will maintain no ſuch Doctrines: So though he did ſtop and hinder me that time by his Mocks and Scoffs, and deriding Speeches, and clamorous Noiſe; altogether unlike a *Preacher of the Everlaſting Goſpel*, (as he ſaith in his Paper he is) yet now through mercy I truſt as the Truth will ſtand over your Heads, ſo I ſhall be clear of your Blood, whether you will hear or forbear; I am a Friend to the Seed, and a Lover of your Souls,

The 11th of the 3d Month, 1678.

Francis Eſtlacke.

Some few Lines briefly Answering some Part of *SAMPSON BOND*'s Book, Entituled, *The* Quakers *in* BERMUDAS *Tryed, &c.*

THat part in his Book which I find my self chiefly concerned to make Answer to, is, where he makes mention of my Name, viz. *William Wilkinson.*

As for my part, I do not know that I should have set Pen to Paper, to have made him any Answer, had he laid down the Matter concerning me every way Fairly and truly, without Abusing me or the Truth; but I finding in several places of his Book, Words printed that I cannot own to be Truth, besides his reviling Speeches which he hath cast at me; As *Prater, a Baffling Quaker, and one that never had the Spirit of God in me.* All which things in the sense he brings them, if true were a great Reproach. But I knowing it is too hard a thing for him to prove, or plainly to make appear; do find my self justly concerned to make some reply or answers, both to these and several other things, for the vindicating of the Truth and my self also, from him whom I find in his Book hath very much strove to make his own case appear strong and ours weak, &c.

But according to that saying in Prov. 18. 17. *He that is first in his own cause seemeth just, but his Neighbour cometh and searcheth him.*

The first thing I find in his Book, where he takes occasion to mention me, is, my calling of him *Friend.*

To which he answers himself, saying, *I am none of thy Friend.*

Answer. In so saying I have now cause to believe he spoke truth (though I had Charity and Friendship towards him) as his following words in the same page partly makes appear, by his reckoning up a Report of me, which was by me many years before, in Word, Writing and Practice, condemned and declared against, as also that very time, in the Presence of all the People there, which were many, when the Dispute was, he himself being also present, who could not but hear, I being so near where he was, all which a man would think might have been sufficient to have satisfied any Christian-hearted Man: But it seems it would not satisfie him: But according to that in Prov. 28. 13.

Whoso

Whoſo confeſſeth his Sins and forſakes them ſhall have mercy, which was fulfilled, as we may read both by *David* and *Peter*, after they knew the Truth, and they both came again do find acceptance both with God and Man; and that it was the practice of the Chriſtians in days paſt, to upbraid any with their Tranſgreſſion or Sin after truly repented of, I do not read: ſo that for his ſo doing it appears Unnatural, and not like a Chriſtian.

But to proceed to the next thing, where he ſays, the next Prater was *William Wilkinſon* in Page 61. where he ſays I repeated ſome of the Apoſtles words, in Col. 1. 27. *Chriſt in you the hope of Glory.* Now it is worth the noting here, how barely he hath brought this Scripture, without laying here down the reaſon why it was brought; which had but been fair and reaſonable ſo to have done, but as I before have ſaid, ſo here it doth appear, how he ſtrives to make his own cauſe ſtrong and ours weak, but it is not like to paſs ſo: For this I know and heard him ſay, *If you* (ſaid he) *can prove that Chriſt was ever in any Man as a Saviour, I will lay down the Cudgels*, or words to this very purpoſe; which greatly occaſioned me to bring them words of the Apoſtle, which were before mentioned, ſaying, *Chriſt in you the hope of Glory*, which was pretty pertenent to that purpoſe, to prove that Chriſt was in Man as a Saviour: ſeeing the Apoſtle ſaid, *Chriſt in you the hope of Glory*, Col. 1. 27. But here methinks he ſtruggles greatly to have another meaning for the Apoſtles words, then what the Apoſtle himſelf ſaid, who ſpoke plainly.

But he ſaith, *This is an inforced ſenſe, and deſtroys the true nature of the Word* HOPE.

Now here I would have it well conſidered by the Reader, who is moſt fitting to be believed, the Apoſtle or *Sampſon Bond*: And the Apoſtle in Rom. 8. 24. ſaith, *We are ſaved by Hope.* And in Gal. 2. 20. he ſaith, *I live, yet not I, but Chriſt liveth in me, and the Life which I now live in the Fleſh, I live by the Faith of the Son of God.*

So that it is plain, that Chriſt is in his People, both their Hope and Faith too, let this Man ſay what he will.

Again he ſaith in Page 63. *That I interrupted him*, ſaying, *We owned Gods Preſence in Heaven and in Hell.*

Anſw. This I diſown to be either fairly or truly laid down, for I did not bring them Words by way of interruption; but what I ſaid tending to that matter, was by way of Anſwer to one of his Queſtions, which was to me thus.

Queſt. *Is God in Heaven or in Hell?*

Anſw. To which I Anſwered him with ſome of the Words of the *Pſalms*, Pſal. 139. 7, 8. *Whither ſhall we flee from thy Preſence, if I aſcend up into Heaven thou art there, or go down to Hell thou art there.*

To

To this my Anſwer, he ſaid, *I ſaid well, for ſo ſaid he, he is every where.*

Queſt. But ſpeedily after he asked me again, *whether God was in Hell ſaved or damned?*

To this Queſtion he ſaith, *I Anſwered, I will not tell thee*; theſe Words I utterly diſown as being then ſpoken by me: But it ſeemes it is little to him to cauſe ſuch Words to be Printed as were not then ſpoken, and ſend about the World for People to read as Truth.

But I hearing him ask this laſt Queſtion, it appeared to me ſo rediculous as amongſt Men, and ſo improper to be asked concerning the Lord, who is God over all Bleſſed for Ever, that I Anſwered (I leave it to thee) *This Anſwer*, he ſaith, *was no other then a ſilly ſhift.*

Now it is worth the Noting how he hath ſhifted concerning his own Words.

Where he ſaith, *he asked him*, meaning me, *Whether his God whoſe preſence he owned to be in Hell, was there ſaved or damned?* This Word *his* I diſown to be therein mentioned, and his own foregoing Words in anſwer to me, helpeth greatly to make appear, as may be ſeen where I anſwered him to that Queſtion, *Whether God was in Heaven or in Hell?* with ſome of the words of the *Pſalms*, he ſaid, *I ſaid well, for* ſaid he, *he is every where.*

Now here his Words did not relate to that ſenſe he hath ſhifted them: where he ſays, (*his God*) but his words related to the ſame God the *Pſalmiſt* ſpoke of, elſe why did he ſay, *I ſaid well?* But it is like he hath conſidered, ſince he asked that Unreverent *Queſtion*, that it was too groſs and Improper to go forth ſo as it was at firſt ſtated; therefore he would ſee to help it a little.

But ſeeing that I did not Anſwer this *Queſtion* according to his expectation; I have looked that he ſhould have anſwered it himſelf, for the ſatisfaction of the People that heard him: But as to that I find him ſilent, and the People left in as much Darkneſs about it as they were before, for what I ſee or know: So that I may ſay, if it were by him accounted Inconſiderable to be anſwered; it was much more Inconſiderable to have been asked.

But in that 63 Page, I find, becauſe I did not anſwer to that foul impertinent *Queſtion* before mentioned, as he would have had me.

He ſaith, *I was one of their Baffling Prating Quakers.*

Anſw. Methinks it would more a becomed him before he had charged me ſo high, to have had a more ſufficient ground for his charge then that was: But it ſeems it is little to him to give bad names, and cauſe to be Printed though upon too ſleight a ground: for the reaſon why I did no other wayes anſwer him, I have before given, as may be ſeen in my anſwer to that *unſavoury Queſtion* of his. The next thing I find he notes concerning me is.

That

That *I repeated that place of Scripture in the* 2 Cor. 5. 16. where it is ſaid, *Though we have known Chriſt after the Fleſh, yet now henceforth know we him no more.*

Anſw. This doing is like ſome of his former, as I have already mentioned, to inſert the place of Scripture, without laying down with it the reaſon or occaſion why it was brought; which might be enough to make a Sober Man admire, what I or we did mean ſo to do.

But to be ſhort, the reaſon why that Scripture was brought, was in anſwer to him, who ſtood there to affirm, *That Chriſt as Man was the only material Saviour, without joyning the Godhead with the Manhood*; which place of Scripture I judge was very pertinent to that matter, ſhewing that though the Apoſtles had known Chriſt after the Fleſh, *yet now henceforth* (ſaid he) *know we him no more*, 2 Cor. 5. 16. So that of neceſſity the true ſenſible knowledge that any Man could have of Chriſt for the future time, muſt be in Spirit, according to what Chriſt himſelf had promiſed; wherein he ſaid, *He that is with you ſhall be in you*: and again he ſaith in John 16. 7. *It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will ſend him unto you.* And in the 13th Verſ. *When he the Spirit of Truth is come, he will guide you into all Truth.*

The next place of Scripture which he ſaith I repeated, was the 1 Cor. 6. 11. where the Apoſtle ſaith, *But ye are waſhed, but ye are juſtified by the Spirit of God*; and farther he aſſerts that I *Queried*, Why they, meaning us, might not be waſhed and juſtified by the Spirit now as well as others heretofore?

To which, part of his reply was, *That I never had the Spirit of God in me*; and to prove it he layes down three Arguments, the which I here ſleight as not worth the mentioning; only this I look upon as worth the noting, and I would have them that reads his Book take notice of it, in Pag. 65, 66, 67. where his Charge or Accuſation concerning me, as aboveſaid is mentioned.

His Charge runs thus, *That I never had the Spirit of God in me*, and his proof is only a recharging me in different terms, *That I have not the Spirit of God in me*, his Charge in both moſt uncharitably excludes me from *the Spirit of God*, ſaying, *thou never had it, it is not in thee*: And in the other two of his cenſorious judgings, his words are, *haſt not*, and *have not*.

Now I ſay a Man would think, that he looking upon himſelf ſo wiſe and ſo learned, as it appears by his Book he does, that he ſhould not have repeated ſuch proofleſs and falſe Accuſations, *as that I never had the Spirit of God in me*, which I know through the mercy of God he cannot prove while he lives; yet what ſatisfaction could this be to the People that heard? To the Queſtion Propounded, the Apoſtle ſpeaks of ſome that were bad Sinners, as we may read in the 1 Cor. 10. 11. *But they were Waſhed and Sanctified and Juſtifi-*

ed in the Name of the Lord Jesus, and by the Spirit of God. And the *Question* to this purpose was, why we might not be Washed and Justified now as well as others heretofore? This *Question* ought to have been answered directly to, because it is commonly spoken of by many in the World, that there is no Revelation now adays, and no freedom from sin on this side the Grave; and if so, then indeed there were no Spiritual Washing nor Cleansing from Sin in these days, as in days past: But this I have to say, and through the mercy of God am a Witness of, that Revelation is not ceased now adays; for God hath shewed by his Spirit or Light in the Heart of Man in these days the things that belong unto his Peace; he shews unto Man now as in days past, that he should do Justly, love Mercy, and walk humbly with the Lord; and this Revelation or Manifestation of God, by his Spirit or Light in the Heart and Consciences of People, is very precious, and by taking heed unto this Light within, or measure of the Spirit or Grace of God, which is all one and the same thing, though called by several Names; and by loving and obeying it, I believe many are come to depart from Sin and Iniquity, and come by it to find and feel the true peace of God: And so herein the true Spiritual Washing and Cleansing from Sin is known and witnessed, ye even by the powerful working of the Spirit of God in Man.

But for all his bad Words and hard Speeches, which he hath cast not only at me, but at the Light within also, which may be plainly seen in his Book: I can leave him to the Lord to answer for it, to whom every Man must give an account for the Deeds done in the Body, be they Good or Evil.

Now I having answered to his three false Accusations mentioned in the beginning, which he in his Book hath cast at me; I would have it considered by the Reader, whether that which he hath cast at me be not come upon himself; Namely, where he hath striven to baffle the Apostles meanings to his own Words, and give another meaning to them then the Apostle himself there doth, where he saith, *Christ in you the Hope of Glory*, this Man, (to wit) *Sampson Bond*, calls this, *an inforced sense*, and saith, *It doth destroy the true nature of the Word* HOPE.

Now I would have it well considered by the Reader, who hath baffled he or I: I that own the Apostles Words, or he that has so far disowned them, as his Words above mentioned hath made appear.

And where it is in all his Book, that I have either baffled or prated unsound Words, that I have not given a sound reason for what I have said to him, ought to have been made appear.

But this I have to say to all People that are not yet convinced of the Truth; as my Testimony for it: That he or they that hath not Christ in them, (to wit) his Spirit in them, their hope of Glory, cannot come to know the

the true living hope of true Glory in them; let them Profeſs what they will.

And for this many places of Scriptures may be brought to prove.

As *Firſt*, The Apoſtles own Words before mentioned, Coll. 1. 27. where he ſaith, *Chriſt in you the hope of Glory.*

Secondly, Chriſts own Words, John 15. 5. *For without me you can do nothing.*

Thirdly, In Phil. 2. 13. *For it is God that worketh in us, both to will and to do of his own good Pleaſure.*

Fourthly, Where the Apoſtle ſaith, Gal. 2. 20. *I live, yet not I, but Chriſt liveth in me, and the life which I now live in the Fleſh, I live by the Faith of the Son of God.* Gal. 4. 6. *And God hath ſent the Spirit of his Son into your Hearts, crying Abba Father.*

Fifthly, In Rom. 8. 24. *We are ſaved by Hope.*

Sixthly, Rom. 8. 9. *He that hath not the Spirit of Chriſt, is none of his.*

Seventhly, It is clear that they that are the Sons of God, are led by the Spirit of God, as in Rom. 8. 14. where the Apoſtle ſaith, *As many as are led by the Spirit of God, are the Sons of God.*

Eighthly, *The hope of the Wicked is to periſh, but he that hath the true living hope in him*, which the Apoſtle ſpeaks of in John 2. 3. *purifieth himſelf even as he is pure.* And again, Rom. 8. 11. *If the Spirit of him that raiſed up Jeſus from the Dead, dwell in you, he ſhall alſo quicken your Mortal Bodies.*

Many other places of Scripture might be brought tending to the proof of what I have before aſſerted; but theſe I judge might be ſufficient.

The laſt thing I find my ſelf concerned with him in his Book, is in Page 69. Where he ſaith, *I called on him to make good the third part of the Charge,* (viz) *That the prime Principles of a Quaker, are the ſame which were held and profeſſed by the Beaſts that* Paul *fought with at* Epheſus.

This I own indeed, that I did call upon him to make good or prove, as in his paper ſent to us he ſaid, *he would do with the greateſt plainneſs and clearneſs out of the Holy Scriptures*, a copy of which paper I have ſtill by me; theſe words (to wit) *with the greateſt plainneſs and clearneſs*) I find he has left out, and ſaith in his Book, *from the Holy Scriptures.*

I note it, becauſe there is a great deal of difference between proving a matter with the greateſt plainneſs and clearnneſs out of Holy Scriptures, and proving of it by his pretended Logical Arguments and Conſequences.

Becauſe the one makes a thing perfectly appear as it is; but the other as ill managed and miſapplyed, darkens Peoples minds, as his *Ergo's, it is ſo*, or conſequently, *it muſt be or may be ſo*, in which manner of proving a matter,

may

may be groſs erring, as I have already ſhewed, where he ſaid of me, *That I never had the Spirit of God in me.*

His firſt Argument to prove that, was thus formed.

Uſing the Apoſtles Words, in the 1 John 5. 8. where he ſaith, *There are three that bear witneſs in Earth, the Spirit, and the Water, and the Blood; and theſe three agree in me*, meaning himſelf: *But the Spirit that is in thee, doth not agree with the Water of Baptiſm, nor Blood of the Supper, for thou haſt renounced both the Sacraments, therefore the Spirit of God is not in thee.*

Why ſhould the Spirit that is in me agree with ſuch a Popiſh Phraſe, *as Blood of the Supper*, any more than with *Sacrament of the Altar*? will this prove that I never had the Spirit of God in me, or that the Spirit of God is not in me? The like I never read in all the Scriptures of Truth, that ever any of the true Miniſters of Chriſt uſed thus to cenſure others on ſuch occaſion and terms.

But this was the way that this Man uſed to prove ſeveral of his charges againſt us.

But I minding this third Part of his Charge, which was as beforemention'd. *That the prime Principles of a Quaker, are the ſame which were held and profeſſed by the Beaſts* Paul *fought with at* Epheſus.

And knowing it was too hard a thing for him to prove againſt all ſuch as are call'd *Quakers*, or any one as I know of, I urged him to prove it if he could by plain Scripture; but no ſuch place of Scripture did he bring that could prove that charge; for that the Principles of the People of God called *Quakers*, and them Men called Beaſts at *Epheſus*, are far enough differing (if they were Men the Apoſtle means) as in point of Worſhip is well known to the Nation. As in this particular, that the People called Quakers do not Worſhip an Image, an Idol God, the Workmanſhip of Mans Hands, which the Men at *Epheſus* called Beaſts did; as we may read in Acts 19. 26. *This Paul hath perſwaded and turned away much People, ſaying, that they be not Gods which are made by Mens Hands*: and in Verſ. 27. *So that not only our Craft is in danger to be ſet at nought, but alſo that the Temple of the great Goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the World Worſhippeth*: and in the 28 Verſe. *And when they heard theſe ſayings, they where full of Wrath, and cryed out ſaying, great is* Diana *of the* Epheſians: and in the 35 Verſ. *Ye Men of Epheſus, what Man is there that knoweth not how that the City of the* Epheſians *is a Worſhipper of the great Goddeſs* Diana, *and of the Image which fell from* Jupiter.

But the Principles of the People called Quakers in point of Worſhip, is to Worſhip the true God in Spirit and in Truth, and ſuch Worſhippers Chriſt himſelf ſaith *the Father ſeeketh*. And their prime Principle is Chriſt Jeſus the

the Power of God, the Light that inlightneth every Man that cometh into the World.

And what other erronious Principles them Beasts at *Ephesus* held, I know the People called Quakers disown sufficiently: but what need have I to make that my business, to search for them now, this Man, (viz) *Sampson Bond*, having charged us so grosly and falsly as he hath, and saying, *He would prove with the greatest plainness and clearness out of the Holy Scriptures*; it was his place if he could have done it, to have brought forth the Scripture to have proved both the Principles of the one and the other; and so have made them appear to be as one and the same; as he in his Paper to us said he would.

But here I have answered that false Charge of his, and made it appear by plain Scripture, that their Principles, or at least some of their Principles, was to Worship a visible Image: And no such thing can be proved against the People called Quakers.

Now where does it appear, that the Principles of the Beasts at *Ephesus*, these being some of theirs, and the Principles of the People called Quakers agree?

Surely the Principles of those called Beasts at *Ephesus*, and the Principles of the People called Quakers, are far enough from agreeing as one and the same.

But I find in his Book that he alleadges their Principles were,

First, *That the Body of Christ was not raised from the Dead.*

Secondly, *That no Mans Body shall be raised from the Dead.*

Now that these were the Principles of these Beasts that *Paul* fought with at *Ephesus*; I do not find the Scripture plain for it: But that their Principles were as I have before mentioned, the Scripture is very plain & clear for that, if the Apostle speak figuratively.

But that it was part of the Apostles Testimony to preach unto People, Jesus and the Resurrection. I own and truly believe, as may be plainly seen both to the *Athenians* and *Corinthians*, and it is like to many more, both *Jews* and *Greeks*: and that it was strange Doctrine, as we may read in Acts 17. It was to the *Athenians* to whom *Paul* preached at *Mars-hill*. But what is this to prove that it was the Principles of the *Beasts* that *Paul* fought with at *Ephesus*, or of the *Quakers* either?

This Man having given from under his Hand, *that he would prove his charge with the greatest plainness & clearness from the Holy Scriptures*: I looked for it, but not finding it, I must needs judge his charges to be false.

And for his saying, *That it was one of the Principles of the Beasts that* Paul *fought with at* Ephesus, *to hold that the Body of Christ was not raised from the*

To this I anſwer, if it were one of their Principles to hold ſuch a thing, what is this to the People called Quakers? they do not hold it; for they as confidently believe the Reſurrection of Chriſts Body, as *Sampſon Bond* or any other Man need do; according to the Teſtimony of ſevera faithful Witneſſes given of him in the Holy Scriptures of Truth. The ſecond Principle that he ſaith them Beaſts at *Ephſus* held, is

2dly, *That no Mans Body ſhall be raiſed from the Dead.*

Firſt, This I want a plain Scripture to prove.

Firſt, That it was one of thoſe Men that *Paul* fought with.

Secondly, I want a place of Scripture to prove, that it is the Natural, Carnal or Earthly Body of all Mankind, that ſhall riſe again after Death.

To this I need ſay but little, becauſe I do not find the thing proved that is aſſerted.

But leaſt any ſhould think or ſay, I make that my excuſe to ſave my anſwer.

I anſwer to it thus, that for many to ſay, hold and believe that the Natural Bodies of all Mankind ſhall riſe again after Death: this I eſteem great ignoracne, and doth in no wiſe agree with the Apoſtles Words, as may be ſeen in the 1 Cor. 15. 35. Where the Apoſtle ſpeaking concerning the Reſurrection, put forth a Queſtion, and afterwards anſwered it himſelf, ſaying, *But ſome Man will ſay, how are the Dead raiſed up, and with what Body do they come?* his anſwer was in the 36 Verſ. *Thou fool, that which thou ſowſt is not quickned except it dye.* Verſ. the 37. *And that which thou ſowſt, thou ſowſt not that Body that ſhall be.* and in the 38 Verſ. *But God giveth it a Body as it hath pleaſed him.* Verſe the 42. *So alſo is the Reſurrection of the Dead, it is ſown in corruption, it is raiſed in incorruption.* and Verſe the 44 of the ſame Chap. ſaith, *It is ſown a Natural Body, it is raiſed a Spiritual Body.*

And this Teſtimony of the Apoſtles I own, and farther do believe a Reſurrection both of the juſt and the unjuſt; the one namely, the juſt, or they that have done good unto the Reſurrection of Life; and the other, namely, they that have done Evil unto the Reſurrection of Damnation, according to Chriſts own Words in *John* 5. 29.

Thus I having come through the thing which I at firſt intended, though I could have here more inlarged concerning the Light within; which *Sampſon Bond* hath ſpoken ſo much Evil againſt, it being that which our Lord Jeſus Chriſt hath given a meaſure of to all Men, to lead them out of Darkneſs, and ſo into the Marvelous Light and Kingdom of Peace.

Yet here I forbear, expecting that he will not miſs the Hand Writing of ſome other; to anſwer him both to that and ſeveral other things aſſerted in his Book.

Bermudas the 1ſt Month, 1683.

William Wilkinſon.

A BRIEF TOUCH OF THE DECEIT AND Falſe Doctrine OF SAMPSON BOND

THe mighty ſtrength (as he thinks) of this operative, blind, embondaged *Sampſon Bond*, lies in his 17th and 66th page (wherein he grindes and grins againſt the Truth of the Goſpel, and he ſayes, *wounds to Death*) a meer Lye, that which makes a Devil, the ſpirit that now works in the Children of Diſobedience, and in him, a Falſhood, a Nullity, nothing in his Text, an Expletive of the Tranſlaters (having nothing or it in the *Greek*) making an Ambiguity, which he makes uſe of as his Two edged Sword, his Ax, to wreſt the

πελεκυς bipennis.

ὅτι not πῶς the Apoſtles Words, which are, [*Know*] *ye not that Chriſt dwells in you, &c.* not *How Chriſt dwelleth, &c.* which word [*How*] (which *Juſtin Martyr*, a moſt eminent Writer, ſoon after the Apoſtles dayes, ſayes, *is an Argument of Unbelief, to ſay* How *God is in men*) he makes his Text the Handle of his Mill, the Hinge of his Work, that brings him his Griſt; his Chriſt only without, Word only without, nothing within, but his [*How*] a meer Manner, Mode, without Subſtance, by his *Popiſh* Philoſophy and Divinity, like that of their Bread God. And 'tis no Wonder he lays ſuch ſtreſs on the Tranſlaters [*How*] not the Apoſtle's [*Know*] for the New Doctrine they have got up againſt us, contrary not only to the Primitive Fathers, but alſo to the Proteſtant Reformers, is, *That the Spirit of Chriſt is not Objective and Perceptive, but only Subjective and Effective*, as their Terms are [his is *Operative* here] that is, according to his Compariſon, as the Sun's Effect is on Plants, &c. they not perceiving it. So the Son's Effect is on Men, yet they not knowing, but only believing the Doctrine, and that they have it, they have it. This he ſhews is his by his Reſtraint in his Interpretation of *John* 1. 1. and there is grounded his Argument againſt *W. W.* and our Friends in pag. 66. which is *Popiſh* (not *Proteſtant*) Doctrine, too large a Field to be entred on here, againſt ſuch an inconſiderable Adverſary, who deſerves but ſuch anſwer as the Man made the *Popiſh* Prieſt, that had taught him to believe Tranſubſtantiated Chriſt to be his, ſaying, *Believe thou haſt him, and thou haſt him.* But leſt he ſhould conceit Silence to be as empty an Anſwer as his Text [*How*] wherein he would place the emphaſis, I ſhall offer him t'other glaſs to prove it, that he is not beſide his Text, and that (ſeeing he ſayes, *the Hour-glaſs knows as well his Terms as his Adverſary*) it proves not the Diviſions and Terms of time, better than he does thoſe of that Scripture, that is, [*Prove*] and [*Know*] wherein the Apoſtle's emphatical ſtreſs is laid, not *S. B's How.* For on the word *Prove* the Apoſtle diſcants after his manner (as others have alſo obſerved) uſing the word ſix times here; twice in this Verſe, once before, and three times after it, as in Verſ 3. *A* PROOF *of Chriſt ſpeaking in me*; Verſ. 5. PROVE *your ſelves*; KNOW *ye not that Jeſus Chriſt is in you except ye be* UNAPPROVED; Verſ. 7. *Not that we ſhould appear* UNAPPROVED. *We might be*

Juſti Martyr σαφὴς ἔλεγχος τῆς ἀπιστίας τὸ πῶς περὶ θεοῦ λέγειν

See *G. Keith's Unkeriſm no Popery*, citing *Aug. Luther, Zwingl us, Melanction* &c and his Book *of immediate Revelation*, and his Anſwer to the Dr. of *Jena* in Defence of *Robert Barclay* on that part.

as UNAPPROVED. Now here this Great *Greek* THRASONICAL SAMPSON, boasting over unlearned Men with his *Metonymyes* and *Syllogisms* proves himself REPROBATE, UNAPPROVED in the *Greek*, in the words of his Text, *going beside it*, and placing the weight of the sentence on that which is not in it in the *Greek*, in which the Apostle wrote: and omitting that on which the Apostle insists so much, viz; KNOW, by PROOF, which word signifies to Try, Spy, Pry, &c. As I remember some derives the word from the manner of Hunters spying for their hidden Game. *Christians* that had the Measure of Christ working in them, knew it in themselves and others upon diligent Tryal. Though it follows not, that all that are not so approved, and have not such measure, and know it not, have no measure at all, because they know it not. * The Apostles arguing there is of the proof & knowledge of Christ working and speaking in himself, from the proof and knowledge of Christ working in themselves; though in respect of speaking different from that in himself, and in other Gifts, Operations, Workings too, at least in measure and degree. Now *S. B.* granting that Christ personal is the Author of this operation and the efficient cause, he begs that will not be granted that he is at a distance from his Operation, and not there. For if Christ be in the Saints, he is there as he is God-man, else he is not as Christ, according to S. B. himself; seeing he will not have it (nor we neither) that he is Christ in respect of his Godhead only, but as God-man; so that where he is as Christ, he must be there as God-man, and so in his Saints. Though S. B. sayes, *It is impossible he should be there as* Immanuel. So that he brings it to this Point, *viz.* Christ in the Saints is so afar off; in others at hand, only as God: And they that believe not that his Notion, have not the Spirit of God, but the Devil: cannot be saved. So laying as great stress on his Notions & Terms, as on *Athanasius* s in his Creed by some thought in the Liturgy. How many will these with the *Papists* exclude from Salvation, because they know not, are not capable of, or believe not, the Notions and Terms of the Heads of their Churches, but only by an implicit Faith? which if we should pursue, would lead into the deepest Questions of Philosophy and Divinity, where all are not able to wade, and indeed into that where none is able; [*How*] *Justin*

* *S. B* saying, *That Dogs and Cats have God essentially in them*, he will not say, that they know it, or because they know not, they have not.

See *J. H* view

τὸ πῶς ἀπιστίας

Martyrs argument of unbelief. But avoiding curious Questious, against the asserting whereof the choicest Men, both of the Antient and Modern have testified; This sufficeth, that however the *Word* be in Men, Christ is, by the communication of Properties, as is acknowledged by all I have met with. So *S. B.* granting the *Word* is in all Men, and the *Word* is made *Flesh*, then the *Word* is Christ, by the Phrase of Scripture, the communication of Properties, very usual; where what is spoke of one nature is often spoke of both, as one person, though not according to both natures; * and he has no were disproved it, nor proved the contrary, but begg'd it. And so shewn himself ignorant of Divinity and Scripture-Language. And that his is new Divinity or Religion, *not ours*, as he calls it. For 'tis Scripture-Language, *The Word is Light, The Light our Life, Our Life Christ.*

Helvet Confes. *Cyril. Whitacre, Chytraeus,* and others.

Hilary, Theodoret, Damascen, Keckerman, Danaeus, Zanchy, and others.

Κοινὰ τοῦ προσώπου τὰ τῶν φύσεων ἴδια.

Theodoret. dial 3.

* *Jo.* 1. 1, 14. *Gal.* 4. 4. *Act.* 20. 28. *Rom.* 5. 10. 1 *Cor.* 2. 8. *Luke* 1. 35. *Heb.* 5. 5. *John* 1. 1. 4. *Col.* 3. 3. 4. *Irenaeus, Frederus,* Hist. Ch. Brit. p. 174.

And he would untruly and unjustly fasten on us, using this Scripture-Language and Doctrin, that we make that Christ brought a Body from Heaven, as having learned it from the *Manichees* many Hundred Years ago, (he might have gon higher, and said from *Valentinus*, or lower, from the *Anabaptists*) And so would make us horrible *Hereticks*, not having the Spirit of Christ, as not owning the true Christ, (because we say he is in us) and no *Christians*, but Worshippers of the Devil. Yet was not *Chytraeus* so accounted, nor those I have cited, and others; but in much esteem with pious learned Men, as in the Preface of *Frederus* to the Bishop appears, as following the Doctrine, and inheriting the fame of his Master *Melancton*, whose Works and *Erasmus*'s our Reformers here in *England* made use of for direction. 'Though 'he says, he truly believes the Man Christ to be Omnipresent 'for the personal Union, and the Humane nature of Christ in 'it self, and according to it self is perfect above all Angels, *Isa.* 11.

But *S. B.* will have the Devil, that Spirit that ruleth in the Children of Disobedience to extend beyond it. Judge then whether he Worship not the Devil (when all the Angels Worship Christ) in prefering his Master, that rules in him, his Father, the Liar, the false Accuser, the Enemy, Satan.

διαβολος שטן

Such he also proves himself, in saying, *The teaching* Quakers *make the Soul a part of God.* For in 30 Years time, having

ing heard I think 100 of them, I think 1000 times, I remember not any ever declare it as their Principle. And if any at any time have uttered any Expreſſions of like ſort, I believe it was in *Auguſtins* ſenſe, who I remember calls the Spirit of God, *The Soul of the Soul*, or as *D. Moor* writes of *Neſhemah*, &c. And *Hug. Grotius* and *John Selden*, two moſt eminently learned Proteſtants, produce numerous Teſtimonys of that ſort; the later, *That the Agent Underſtanding is Divine*, held generally till about the 13th Century, by all the Ancients; as he ſhews from the chief then in the Univerſitys of *Paris* and *Oxford*. So that, (if ſo) in that ſenſe it were no new Doctrine or Religion, as he calls ours. But the contrary ſo, being not 400 Years Old. And for his Inſtances of *Nailer*, *Lilburn* and *Tain*, and if by the laſt he mean *John Tanny*, he never was nor accounted of us, though the other ſometimes were, though not always, nor in all things owned.

anima
anima.
de Rel. Chriſ.
de Jure Nat.

He might as well ſay of *James Nailer*, that *J. N.* ſaid, *The Devil is part of God*, as what he does. For *J. N.* in all that p. 58. that he quotes of his, mentions not the *Soul*. But ſays, *Who have the Word in them, in which all fulneſs is, need not ſtudy what to ſay, &c.* Now the *Word in them*, in the Prieſts ſenſe, in his title Page and elſewhere, *is the Devil*; but he modeſtly interprets it the *Soul*, as if he grew kind towards his end. But I doubt it was his dotage and forgetfulneſs what he had ſaid, rather then his charity, being ſo purſuant with his Lies againſt us to the end.

And having found him a Liar in one *J. N.* (as in other things) I have no reaſon to believe his citations of the other *J. L.* (having not his Book) without trial. Nor his other ſlanders of our Friends, as to matter of fact, for that they can anſwer for themſelves. Onely I have ſpent a little paper and time to ſtop his boaſting over them in ſome things wherein they are not verſed.

Wherein he ſhews both his Arrogance and Deceit, pretending an *Ariſtotelian Schooll-form*, before and againſt Men that are not skilled at that Weapon, (forſaking the plain Spiritual Weapons incloſed in plain words and methods, which the true Preachers uſed,)

Some of the Schooll-Men themſelves ſay, *Beware of Subtil Sophiſters*

Bacontorp prol. 4 ſen q 8

J. Bak.

Sophiſters in the Doctrine of the Church—The nature of *Sophiſms* is to bring in all errors and *Hereſyes*——Wherein he ſhews himſelf unskilful as well as deceitful; as in ſaying, *The Concluſion ought not to be denyed.* And in proving but one part of the reaſon in all his four Arguments. Begging the former part in all unproved, which is in queſtion, the ſecond part unqueſtioned by all, is all he proves. For he proves Jeſus of *Nazareth* to be Chriſt, by the Scriptures he brings, but no where proves by the Scriptures, that we own him not as Chriſt. Onely as the Profeſſers then ſaying, *He had an unclean Spirit, a Devil*: So *S. B.* &c. now ſaying, *His Spirit is an Unclean Spirit, the Devil.* Becauſe they have ſaid it, it muſt be taken as an axiom, a Maxim, needing no proof, becauſe they have ſaid it, their authority is ſufficient, becauſe they are Infallible, their Poſitions are Principles, Authentic, Self-proof. And ſo great is his Authority, he thinks, that he makes himſelf determinating Judge in the Schoolls, Magiſterially: For as I remember I have read in the Maſter of the *Sentences*, upon occaſion of a diſpute between a *Presbyterian* and a *Baptiſt*, almoſt forty Years ago, on that Queſtion, that ſeveral of the Fathers held, *That the Spirit was in Men, not only efficiently or Vertually.* So no new Doctrine. And they being in all Mens eſteem greater then we, how comes it that we in his eſteem, and not they, are then the greateſt Antichriſts?

The Conſequence is Ungranted, Ungrounded, and Unproved.

But it happens to us, as *Eraſmus* ſaid it did to *Luther*, when the *Prieſts* accounted that *Hereſy* in him, which they accounted *Orthodox* in rhe Fathers: And as it happened to *Eraſmus* himſelf, when he ſaid to the Popiſh *Doctors* of *Paris*, *Why blame ye me, for denying ſwearing to be lawful, blame the Fathers for denying it, whoſe Authority I bring.*

Apolog.

But *S. B.* ſeperates, as well as diſtinguiſhes, Perſonal, Myſtical, Operative, but no where proves it, but only by his mighty *Greek* Word *Metonymy*, which he brags that *F. E.* underſtands not, which he could if he had not hid himſelf in *Greek*, as their manner is, but call'd it in plain Engliſh, as the word ſignifies, *Miſnaming*, which he no ways proves, only ſays it. As if God were not in us of a Truth, in whom we live, move and have our being, and not afar off, as the Heathen acknowledged, but only operatively working, by a *Metonymy a miſnaming improper ſpeaking*, (as the Sun is at a diſtance) and ſo fills not all things

things; nor Christ where his Spirit is, nor the Father where the Son Works, and both where the Spirit. (contrary to the Schools also, which say, *that the works of those three are indivisible* ad extra.) Nor that Christ is not really, where he is mystically, so not in his Body, Christ not in Christ, nor the Father in the Son, nor he in him, nor they in the Saints, nor that they dwell in them, but only by a *Metonymy*, not really and properly, only by works at a distance. I do not read that ever the *Lutherans*, called *Ubiquitarians*, were by their adversarys called for that the vilest Antichrist, (or other his vilest terms he bestows on us) but allowed honourable Names, as *Zanchy* called the judicious, who said, *The Humane nature of Christ might extend from Heaven to Earth, &c.* But to omit him and others, to avoid that Name *Ubiquitarian*, *Chytraus*, approved as aforesaid, handling those Controversies professedly, of the Son in the Articles of the Creed, and opposing the prodigious *Ubiquity* as he calls it, yet saith in the close of all. 'The Divinity of the 'Word, which only of it self is Quickening, Omnipotent and 'Omniscient, yet shines in the whole Humane nature assumed, 'and in it and by it is freely effectual, as hot Iron possesses 'heat, and the force of shining and burning, truly and in very 'deed communicated in it self, but not of it self. For we 'know that all Orthodox Antiquity unanimously used this si-'militude. And as for Ubiquity, our Lord and Redeemer Je-'sus Christ Immanuel, not only by his Divinity, but also accord-'ing to his Humane Nature to be truly present whersoever he 'hath promised by his Word, that he will be present, we 'doubt not, nor take away the glory of his Truth and Omni-'potency due to Christ.

Cyril on *John*, l. 10 c. 13.

Zanchy of Ch. Relig. of true disp. p. 6. 7. &c.

So he who would in these Controversies also have the plain words in Scriptures kept to, as they sound simply & properly. But *S. B.* also Magesterially invents a lowing new term, viz. *Humane* (p. 50.) *as easily found in Authors, as Humane in Scriptures.* Also he declares without proof, that in *Rom.* 1. 19. is not meant Christ by whom the World was made, though by Christ he understands God-man. And that [to them] is not [in them] but without them. I would have him shew how the God-head can be shewn to the outward Eye

p. 191.

p. 25. 38.

the inward being blind, by the monſtrous *Syllogiſm*, or reaſonleſs reaſon (to ſpeak plain Engliſh) of this blind *Sampſon*, (the Philiſtines having put out his Eyes.)

The Pſalm the Apoſtle grounds it on, ſhews the inward Preacher as well as the outward, declaring God, as the fear of the Lord, and the Words and Expreſſions of like ſignification, after the *Hebrews* manner of ſpeech. And what Light can the Scriptures (which he calls the Light) give to them that have no Light in them? Even as much as the Sun can give to a blind Man.

'They would have the courſe of the Word to begin from
§ *Ezr.* 3. 10. 'externals (ſays *Oecolampadius*, a chief Proteſtant Reformer)
'but without ears it is in vain that the ſound is inculcated, ſo its
'begun in the Spirit——*Abraham* believed God, not the
'Word Preached; for where then were the Preachers, or the
'Law? Then it would follow that juſtification we e by the
'Works of our Hands, Man ſhould lay the firſt Stone——ſo
'he, and much more.

And now on mention of Juſtification, I ſhall bring another Proteſtant chief Reformer to obviate his calling the Quaker's Light within, but the Pope without, viz. (to omit the reſt I have largely cited elſewhere) *Melancton*.

apud Pezel. de ſegm. juſtif Arg. 5. 'They ſay not well (ſays he) that by juſtify underſtand to
'be made juſt and obedient, and do not alſo therewith com-
'priſe the acceptation of the perſon. So he, contrary to *S. B.* his juſtification onely without, with others his like.

And the Fathers of the firſt 300 Years after Chriſt were generally for it, as may be read in their works, and account of them and their lives. He ſeems alſo in all his Arguments to beg the Queſtion of, onely, ſolely, or wholely of Chriſt without, as then manifeſt, Aſcending, &c. And I find it an uſual fallacy with him, to have more in the Concluſion then in the Premiſes. In his Third Argument, he ſeems to ſhut out Chriſts Mediator and Interceſſorſhip in the Spirit, as in *Rom.* 8. By his Word [only] making the Sacrifice all; excluding his Kingly and Prophetical Office, which is continually. And ſeeing the ſaid handler of that Controverſie ſhews by plain Teſtimony of Scriptures, that the Son of God from the beginning of the Church made interceſſion for her, and that ſhe was thereby ſaved and quickned, and both he and the School-

J. H. his view of Antiquity.

Contra us p. 151. from *Pſa.* 45, and 72. *Jer.* 23. *Iſa.* 11. *Mag. ſent.* l. 3. d. 19.

Men

Men deny, that Christ did it according to his Divine Nature, becauſe none is an interceeder for himſelf, who was it then that interceeded in them of Old, and ſpoke in the Prophets? Or whether he believes them held in Limbo, till after Chriſts ranſom, by his reaſon? page 31. I would ask him again, ſeeing *Paul* ſaw and heard Chriſt after his Aſcenſion, whether he ſaw and heard him in Heaven or on Earth? Suiting his Queſtion to *F. E.* and *W. H.* p. 22, 23. That ſo he may anſwer and pleaſe himſelf, which he cannot do about his great ſtumbling-ſtone the Light, which he is ſo greatly offended at, and mightily confounded about, that knows not what to make it.

Oecolamp. ibid.

1 *Cor.* 15. 8. and 9. 1. *Act.* 9. 4. and 22. 14.

Though he would have it the Devil, and if any would freely grant it, ſometimes Antichriſt the greateſt Deceiver, an Idol, &c. Yet ſometimes Reaſon, ſometimes by natutal Generation, ſometimes as Men come into the World. Would any (to return him as due the Language he unduly gives) but an unreaſonable *Epheſian* Beaſt reaſon after this manner? Is the Devil by natural Generation? Or is the Devil reaſon And if that be by natural Generation, it muſt be ex traduce as they in Men is transferred by Generation, contrary to the receiv'd opinion of the Schooll, whoſe terms he ſo much glorys in, which ſays it is created and infuſed. And if the Light be reaſon, and by natural Generation or Traduction, and that be the Devil, (and Chriſt be in Men but eſſentially, as in Dogs and Cats, as he ſays,) what reaſon has he to glory ſo of, and not rather to be aſhamed of the production of it, his *Metonymical, Sarcaſtical, Synecdochical, Metaphorical, Syllogiſtical, Samſonical* Monſters he produces to fight with, and and Heathen Inventions, to turn off the plain words of Chriſt and his Apoſtles. And indeed there's reaſon enough (as to himſelf) to make his reaſoning one with the Devil, being a Lye, a Fallacy, Deceit. the wiſdom thats from below, Deviliſh. That which called Chriſt a Devil, was of the Devil. And he that was his profeſſed Diſciple, and yet betrayed him to the Prieſts, and ſo to the Magiſtrates, was a Devil.

p. 15.

creando infunditur, & infundendo creatur.

p. 64.

And what means his bragging ſo much of the Magiſtrates, Sheriff, Juſtices, &c. And prejudicing them againſt us, as proud *Levellers*, for not giving them proud flattering titles,

as

as [you] &c. Is it not to preſs them to execution in their way, as he in his, by the preſs, the utmoſt he can. And how pittifully he pleads for it, with ſilly ſhifts (his own phraiſe) ſhewing himſelf neither ingenuous nor ingenious in it; it appears ſo plainly, ſo deſignedly knaviſh, and ſo abſurdly fooliſh: do but read it. As for the Scriptures he brings, they appear plain *Hebraiſms* (which he urges elſewhere) as they, and ye. or elſe collectives, as the Language given to the Senate, was after given to the Emperor, and by him uſurped with their Power. And ſo came it firſt in uſe, and after by ſlow paced degrees till now, comed to the moſt contemptible, even to a Dog. For I have often heard Men ſay, *you Vile Raſcal you, you ſawcy Cur you, &c.* So he might have called this a brutiſh practice, p. 42. Wher's then his diſtinction he pleads for in the uſe of it? See *Eraſmus* reaſons with Indignation againſt the Youers of his time, writing a whole Chapter againſt them, comparing them to triple Bodied Monſters, &c. And compare them with this Mans ridiculous reaſons, for his ridiculous words and geſtures, as if they were for diſtinction, when they are for confuſion, not knowing whether one or more are ſpoken to, to one only or to all, in company.

p. 41.

De ſcribend Epiſt. *Voſſatores.*

They that know Languages, know that in them all there is a diſtinction in ſpeaking to one or more. But the *Hebrew* manner in ſpeaking ſometimes to all ſeverally, ſometimes to all as one in a collective Body, ſome times to one in name of all, and ſo altering ſpeaks no ſuch confuſion. As in the place, for inſtance, *Iſa.* 10. 1, 3, 4. The Prophet ſpeaks of them, and ſays, *Woe to them that decree Unrighteous Decrees and writers that write grieveouſneſs preſcribed, &c.* In Verſe 3. he turns his ſpeech to them, *What will ye do in the day of Viſitation? where will ye leave your glory, &c.* Verſe 4 he again ſays of them, *Without me they ſhall bow down under the Priſoners, &c.*

R. R.

Something further in ANSWER to

Prieſt Bond's

Lyes, Ignorance and Blaſphemy.

In his Book, Entituled,

The Quakers *in* BERMUDAS *Tryed, Sentenced, Executed, &c.*

SAMPSON BOND ſaith, *The* Quakers *are Tryed, Sentenced and Executed.*

This is much like his forefathers the Scribes & Phariſees, who were always forward in Judging and Condemning the Innocent, who cryed out againſt Chriſt Jeſus our Saviour, and ſaid, *He was a Blaſphemer and had a Devil*; as thou doſt againſt his Appearance in Spirit at this day, who begin'ſt thy Book with a Lye, and Blaſpheming in thy Mouth; but the Life in which the Quakers live is out of thy Wrath, and he in whom we believe ſhall bruiſe thy Head (which is the Serpent) though thou Blaſpheme againſt his Name.

For *S. Bond* ſaith in the beginning of his Book, *That the Quakers Saviour within him, is not the true Chriſt, but the falſe Chriſt, the Devil.*

Reply, He in whom we have believed for Salvation is the true Chriſt, whom the Angel ſaid, *His Name ſhould be called Jeſus, and by the Prophet, Emanuel, which being Interpreted is God with us*, Mat. 1. 21, 22, 23. Whoſe outgoings were from of Old, who ſaid, *before Abraham was I am*, who was with the Church in the Wilderneſs, *and they drank of the Spiritual Rock which followed them, which Rock was Chriſt*: 1 Cor. 10. 4. And this is he in whom we have believed, who comforted and preſerved his People in all Ages, by his Spiritual Appearance in the Inward Man; and there is none

knowes him truly to be their Saviour, but who knows him Spiritually in their Hearts, who workes all their workes in them and for them.

But *S. B.* ſuch as thou (Blaſphemous Wretch) who call'ſt *his Spiritual Appearance the Devil*, may get the words of the Scripture, and prate in thy Imaginations, and deceive poor People with a Notion; who through envy and malice (which the Devil workes in thee) art Smiteing and Reproaching them who live in the Life or Spirit, which gave forth the Scripture, which thou haſt raked together in thy dark mind, to prove Jeſus of Nazareth, *a Man approved of God among the People, to be the Saviour*; which is not denyed by us, but aſſuredly believed in and witneſſed to be the true and only Saviour, through the work of his Eternal Power in the Inward Man, which is wrought through Faith in his Name, who in the days of his Fleſh went about doing good, and wrought Miracles, and did many mighty Works; yet the Prieſts, Scribes and Phariſees Envyed and Blaſphemed againſt him; as thou doſt againſt his Spiritual Appearance at this day.

And we alſo believe Chriſt Jeſus ſuffered by that envyous Generation of Profeſſors, Scribes and Phariſees, and was Crucified under *Pontus Pilate* the Roman Governour, and that he roſe again the third day, according to the Scriptures, and appeared to his Diſciples, and aſcended into Heaven, where he ſits at the right hand of the Father in Majeſty on High, who is the Mediator between God and Man, who is aſcended above all Heavens, and by whom all things do conſiſt; who ſaid, *I and my Father are one, and he that hath ſeen me hath ſeen the Father*, Iohn 14. 7, 9, 10. Who ſaid, *I am in the Father and the Father in me, the words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the work*: and ſo Chriſt Ieſus hath taught us by his bleſſed Spiritual Appearance in our Hearts, not to ſeparate his Man-hood from the God-head.

As thou *S. B.* haſt done in thy ignorant dark Spirit; who haſt heapt up many Scriptures together in thy Book, to prove the Man-hood only the Saviour; which is no more proved by thee, then if thou had ſaid nothing, for theſe Scriptures do ſeverally prove and hold forth the power of the God-head which dwelt in that Holy Body, whereby it was carryed forth and enabled in ſuffering aud doing good, healing the Sick, raiſing the Dead, as it is written, and through the Eternal Spirit, offered up himſelf a Sacrifice for the Sin of the World.

So not the Man-hood without the God-head was the Saviour; as thou Ignorantly, Blaſphemouſly ſeeks to prove againſt the work and power of the God-head in the Man Chriſt Ieſus, and alſo againſt his Spiritual Appearance in his People *Pharaoh* like, haſt given theſe wicked Epithetes (to wit) *The Quakers Idol Glow-worm and the Devil*; with much more Blaſphemous ſtuff, for which God will judge thee thou Hypocrite.

And

And S. *B.* in the 7th and 8th Page of his Book ſaith, *He doth acknowledge with* Francis Eſtlacke *that the Word took Fleſh, and ſuffered without the Gates of Jeruſalem, howbeit* ſaith S. B. *as it come from a teaching Quaker, it is undoubtedly no other then a deceitfull ſhift; but* (ſaith he) *Alas, how many Turks and Jews believe this? But the Quakers attribute no more Soul-ſaving merit in the Body of Chriſt, then in the Body of a Turk or a Jew.*

Reply, In this thou haſt falſly accuſed us, and ſeekes to make Lies thy refuge, and to render us odious to the People; but the Lord is opening the Underſtandings of Men, and many know us better then to believe thy Lies and Slanders, which we turn back upon thy own Head, with thy ſtory of *Turks* and *Jews* believing Chriſt died by Hiſtory, which is thy own ſtate; who art ſcoffing at the work of Salvation by Chriſt in the Hearts of his People, who knoweſt little but by Hiſtory, and therefore thou knoweſt not the vertue of the Body of Chriſt Ieſus; but art falſly accuſing others, whoſe tongue is at liberty, and thy Heart filled with malice, and thou throweſt out Lies at random. Who that is moderate and fears God will believe thee? but it may ſerve with the reſt of thy Lies and Blaſphemous ſtuff, to make thee manifeſt to the People.

For ſince we have been turned from Darkneſs to Light, and believed therein, we have known Salvation and Redemption by the pretious Blood of Chriſt Ieſus, which cleanſeth our Hearts from Sin.

And ſo the Quakers do not make theſe effects within them, to be Chriſt their only Saviour (as thou falſly chargeſt them) but we know the Operation of his Heavenly Arm and Power within us, to work theſe good effects for us; who hath opened a Spiritual Eye in us, which ſees where thou art, and the true Light ſhines (although thou in the dark Blaſphemes) which will yet make thy Folly and Darkneſs manifeſt to them that ſee it not.

Who art pleading in thy Notion and Hiſtorical belief of Chriſt without thee, which Drunkards and Profane Perſons have as well as thee, who art dividing and ſcoffing at his Spiritual Appearance in Man, without which there is no Salvation, (but all are in the curſe) where thou art in thy Notion of Chriſt only without thee, with the Drunkards, profane *Turks* and *Jews*, to receive thy perſon, except thou find a place of Repentance; for thy Faith can be no better then a Notion, profeſs what thou wilt, who ſcoffs and derides at the bleſſed Appearance of Chriſt Jeſus in the Hearts of his People: for it is that which gives life unto the Soul, as Chriſt Jeſus ſaid, *Except ye eat the Fleſh of the Son of Man and drink his Blood, ye have no life in you,* Iohn 6. 53. *And he that eateth my Fleſh and drinketh my Blood, dwelleth in me and I in him,* Iohn 6. 56. But this is a Riddle to thee and ſuch as thou art, who knoweſt little but what thou knoweſt naturally like a Beaſt; wherein thou corrupts

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thy ſelf, and ſuch as thou art in all Ages oppoſed the breaking forth of the bleſſed Inviſible Life and Power of Chriſt Ieſus who redeems Man to God, out of Death and Darkneſs, where thou art gnaſhing thy Teeth; but the redeemed of the Lord whom thou ſcoffeſt at, they rejoyce in Chriſt Ieſus their Lord and only Saviour, over thee and thy Head which is the Devil, for he is a Lyar from the beginning, and is the Father of all Lyars and Blaſphemers, in whoſe work thou art found, and do not ſay this is railing, for it is thy due, as Chriſt Ieſus ſaid to thy forefathers of old, *Ye Generation of Vipers, how can you eſcape the Damnation of Hell?*

And *Samuel Bond* ſaith in the Six and Twentyeth Page of his Book, *Though the Spirit be the Dead Souls Quickner, yet it is not the Quickned Souls Saviour.*

Reply, Where haſt thou learnt this Doctrine thou Blind guide, who leads all into the Ditch that follow thee? It is written, *The Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live,* Iohn 5. 25. So it is by Chriſt Ieſus the dead Soul is quickened and raiſed to Life, who is the Saviour by the powerful working and operation of his Spirit in the Inward Man; and ſo thy blind aſſertion is ſeen to be words without knowledge; and in this and much more thou art found a falſe witneſs, who wouldeſt wholely exclude the Spirit in the work of Salvation, for ſaiſt thou, *Though it be the dead Souls Quickner, it is not the quickned Souls Saviour,* who is it (but the blind) but ſees thy confuſion herein, for Chriſt Ieſus and the Spirit are one in the work of Mans Salvation.

And *S. B.* ſaith in his 54 Page, *That G. F. in his Book Great Myſtery, Page 49, 50. hath theſe words,* ye ſcorn me the Light in you, *and ye have ſaid,* that I the Light am not able to ſave thoſe that believe in me. *and further, Page the 54.* That if you will believe in me the Light, I will purge out all your Iniquitys, &c.

Reply, Herein thou haſt ſpoken falſly of *G. F.* in thy ſcoffing Spirit, for there is no ſuch words in his Book; therefore who ſhould mind what thou ſaiſt, who art publiſhing thy Lies and Blaſphemy in print to the World, for we do not ſay that every meaſure or operation in Man is the whole Light of Chriſt; *But in him is Life, and the Life is the Light of Men, who lighteth every Man that is come into the World,* Iohn 1. 4, 9. And they that believe in the Light and obey it, they come to be the Children of the Light and of the Day: and if the Magiſtrates and all the People in *Bermudas,* did believe in the Light of Chriſt Ieſus; they would ſoon ſee what a blind Guide Prieſt *Bond* is, who blaſphemes and derides the Light of Chriſt, and makes Lies his refuge, and would through his malice and envy ſtir up the Magiſtrates of *Bermudas* to Whip and Perſecute a People that lives peaceably amongſt them,

and

and are believers in Christ Jesus their Saviour, although falsly accused by thee, *Sampson Bond*, as in the 59, 60, & 61. Page of thy Book, where thou saist, *Christ whipt out the abusers of the Temple, and why might not the Magistrates whip* W. H? But Christ Jesus did not whip such as thou art, who said, *He was a Blasphemer and had a Devil*, (which was worse then the Abusers of the Temple,) who were like thee, who calleſt *his Spiritual Appearance the Devil*: and what Christ Iesus did in that matter, it was not only in respect of that outward Temple, but also Figurative of his Spiritual cleansing of the Hearts of his People, in the Gospel Day.

But *S. B.* where dost thou find the Ministers of Christ preach such Doctrine as thou hast done to the Magistrates in *Bermudas*, in these 3 Pages? more like a proud Pharisee, then a Minister of the Gospel, as thou would be esteemed; who hast got the Sheeps cloathing, but art seen to be Inwardly a Ravening Wolf: thy work discovers thee.

And *Sampson Bond* saith in his 58 Page, *When* Paul *was Travelling in Birth for the* Galatians, *Christ was not formed in them, therefore* (saith he) *the Light which is in every Man, is not the true Christ, but a* Quakers *rotten Principle.*

Reply, Herein *Sampson Bond* hath manifest himself to be one that speaks out of thick Darkness, who knows nothing of the new Birth, nor travail for Christ to be formed in him, but calls it, *The* Quakers *rotten Principle & the Devil.*

But in Gods Day it will grind him to Powder, except he can find a place of Repentance before it be too late.

For thou dark Man, who knoweſt not what thou stumbleſt at; for although Christ Iesus hath inlightned every Man that comes into the World, yet many hates the Light, as thou dost; and so such know not the way thereof no more then thou do'st, but are in Darkness as thou art; but it is they who love the Light, believe in it and obey it, who come to know the new Birth, and Christ to be formed in them, which thou knows nothing of; thy Speech which is in Darkness and Blasphemy bewrays thee, and hast lasht thy self, and feel'st it not, who art Dead in Darkness.

And this is written that People may see where thou art, like a proud Pharisee, whose Tongue is at liberty, and prateſt like a Perrot in thy Book, which is stuft with Lies, Ignorance and Blasphemy, against God and Christ, his Holy Angels, Prophets and Apostles; which thou most falsly chargeſt upon others, in the 54 Page; but art really found guilty thy self.

And also against Gods People whom he hath raised up, by the Light of his Son Christ Jesus, our Lord in this Day.

Who art Scoffing and Deriding at them; and also, the Light and gracious

Appearance of Christ in their Hearts; whereby its manifest thou knowest nothing hereof, but by Notion and History.

For it is by the Spiritual Appearance of Christ, that the Eye of Mans Understanding is opened, to see, and through the work of Regeneration Man comes to know the worth of that one Offering; which for ever makes perfect them that are sanctified, through the belief of the truth, and in walking in obedience thereunto, they come truly to know Christ to govern, rule and be head in them.

And they are Spiritual minded Men and Women, who are made sensible of that great work of Mans Salvation, in Christs offering up himself in the Body of his Flesh upon the Cross; whereby he put an end to the first Covenant, which stood in outward Sacrifices, Types and Shadows; and opened a Door, both for *Jew* & *Gentil* to receive him, who is the Second and Everlasting Covenant; and they that know this Spiritual work, and Christ to be formed in them as aforesaid; they are made pertakers of that great benefit, of what Christ wrought by his suffering without them, and are sate down in Heavenly places, in Christ Jesus, our Lord and only Saviour.

Whilst thou *Sampson Bond*, and such as thou art, are foaming out your own shame; who saist in the 69 Page of thy Book, *The* Quakers *deny that Christs Body is risen*: which is another of his Lies.

For we do know he is risen, and to our Justification, who believe in his Name; and to the condemnation of such false Accusers, as thou art.

But *S. B.* in the 18 Page of his Book, saith, *Christs gracious Operation in the Heart in Scripture, is called Christ in you.*

And we who thou in scorn calleſt *Quakers*, do believe it is he, the Scriptures bear Testimony to be within his People, who is their Saviour: who in the beginning of thy Book, calls *him the Devil*: and so Pharisee like, thou art calling the Master of the House *Belzebub*. And here thou hast contradicted thy self, who derideſt at Christs being in his People; and like a Blasphemer, scoffingly, *Querieſt, Whether Christ be in our Arms, Leggs and Guts, &c.* But this wicked heathenish work may make thee manifest to poor People, who have been deceived by thee.

But it is no strange thing to us, whose Eyes God hath opened; for we know the wisdom of this World cannot perceive the things of God, for they are Spiritually discerned; and by his Spiritual Appearance in this latter Age of the World, God hath raised contemptible Instruments to perfect his praise, and to confound the Haughty Scoffer, who is glorying in his own shame.

As Priest *Bond* doth, with his little Schollarship, who is tanting and hussing in the Air, against an Innocent People; yet let him know, they are learned

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in the School of Christ Jesus, and are his Disciples, though derided by him: & the Lord hath made them so wise, as to see over such blind guides as *S. B.* is: though many of them never learnt *Hebrew*, *Greek*, nor *Latin*, which you Night-Watch-Men glory in, which *Pilate* set over the head of Christ Jesus our Saviour; and in this night of Darkness and Idolatry, you blind Watch-men have been calling it your Original, and none have been counted fit by you to Preach Christ, but such as have your Original (to wit) the Tongues. But God hath opened an Eye that sees you, and is redeeming his People from under your Bondage; at which you are angry, and your sorrow and torment will yet increase.

And *S. B.* saith in the 94 Page of his Book, *That useful Instructions may be drawn from* Iudases *words and the* Devils.

Reply, With whom thou mighst have joyned thy self, with thy wicked Book; for I never read of such Lies and Blasphemys uttered by *Judas*, as thou hast in thy ungodly Book; from whence we may draw these useful conclusions, that it was Gods great love and mercy to us, in gathering us to himself, from the Mouths of such blind Hirelings as thou art.

Who in the same Page, saith, *The Scripture doth not bear witness to the Light within, for if the Scriptures of God should bear witness to that gross piece of foollery called Light within, it would witness it self to be no word of God.*

Reply, Here thou Blasphemest against God, and belicst the Scriptures; which saith, *God is Light, and in him is no Darkness at all*, 1 *John* 1. 5. *And also he hath shined in our Hearts, to give us the Light of the Knowledge of the Glory of God, in the Face of Christ Jesus*, 2 Cor. 4. 6.

And *S. B.* in the same Page of his Book, hath published these lines against us, (to wit)

1. *That the Quakers say, the Light in every Man by natural Generation is the true Christ and only Saviour.*

2. And *that the Lord Jesus Christ is not the Son of God, the Saviour of the World.*

3. *That we say Christ is not in Heaven.*

4. And *that it is Blasphemy to affirm he is there.*

5. And *that we say the Light in Man is the Scriptures.*

Reply. All these Lies we turn back upon thy own Head, (whose dwelling is in Darkness,) and all thy Blasphemy and derision against the Light of Christ Jesus, the Son of the living God, our only Saviour, in these several places in this one Page of thy filthy Book: which will be thy Burthen in the Day of Account.

And in Page 31. *S. B.* saith, Francis Estlacke *speaks of his being washed*

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and juſtified in meaſure, but (ſayes *S. B.*) *I demanded of him, whether it were from Theſt, Drunkenneſs, Oaths or Adultery?* which it ſeems thou queriſt in deriſion, *For* (ſaith *S. B.*) *I more ſeriouſly requeſted the Aſſembly to take notice of his want of knowledge in the Scripture; inaſmuch as that he makes juſtification from Sin, not only a work within him, but to be daily wrought in him by meaſure, which aſſertion,* (ſaith *S. B.*) *is directly contrary to the manifold Scriptures of Truth,* but brings not one to prove it, but in a few lines after groſly contradicts himſelf, and ſaith, *Waſhing and Juſtification from Sin, is to be received and wrought, not at once, but by degrees and in meaſure by the working and operation of the Spirit of God in us, which the Quakers do witneſs and bear teſtimony to,* which thou Blaſphemouſly calls the Devil.

And again in the ſame Page. *S. B.* ſcoffingly ſaith, *This Doctors new Divinity,* (to wit) *that he is waſhed and juſtified from his Sins in meaſure, is moſt falſe and dangerous Doctrine.*

Reply, So *S.B.* For all thy great Notion of Chriſt without thee, and this pretence of the Scriptures being thy rule; yet thou wanteſt Light & Grace to teach thee to ſpeak truth, and not to belie the Scriptures, and to contradict thy ſelf as thou haſt done over and again, in this one Page of thy Book.

For notwithſtanding, this great work of Chriſt offering up himſelf upon the Croſs a Sacrifice for the Sins of the World; yet Sanctification and Iuſtification is imputed to no Man, but through Faith in his Blood, which is the gift of God, through the operation of his Spirit in the Heart of Man, whereby this work of Sanctification and Iuſtification comes gradually to be wrought in Man, and no further is Man truly juſtified in the ſight of God, then he is truly Sanctified, which work is aſſuredly known in the Hearts of all that are redeemed to God, through the precious Blood of Chriſt Ieſus, the Lamb of God, which takes away the Sins of the World. And ſo there is a dying to Sin, and his Baptiſm is known, which is with Fire and the Holy Ghoſt; and ſuch are created anew in Chriſt Ieſus.

And he is formed in them, and he is mighty and powerful in them, and they can truly ſay, *greater is he that is in us, then he that is in the World,* and ſo Chriſt Ieſus is precious to them, and they can ſpeak of his workes of Salvation, which he hath wrought in them, to the praiſe and glory of his great and worthy Name. And not like *S. B*'s Blaſphemous, Confuſed, Unſavoury talk; who is not fit to take the Holy Name of Chriſt Ieſus into his Mouth, until it be waſht, and his wicked Heart cleanſed, and then he may know better how to ſpeak of the things of Gods Kingdom, which at preſent he is ignorant of, and and an Enemy to.

And in the 90 Page *Sampſon Bond* ſaith, *That the Holy Spirit in reſpect*

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Special help and assistance is subsequent to the Scriptural Gospel Preached.

Reply, Where hast thou learnt this Doctrine? The Scriptures speaks but of one Gospel, and saith, *It is the Power of God*: Rom. 1. 16. & thou that brings another, art under the curse, who art preferring the Scripture before the Spirit, for aid and assistance, like a blind guide; for the Scripture will Witness against thee, and thy abuse thereof, for the Scripture saith, *There is none knows the things of God, but by the Spirit of God*, 1 Cor. 2. 11, 12. *Nor do we know how to pray as we ought, but by the Assistance of the Spirit of Christ*, Rom. 8. 26. *And it is the Spirit must lead us into all Truth, and it is the Spirit that gave forth the Scriptures, through Holy Men*, 2 Pet. 1. 21, *And it is the Spirit that must open the mysterys in the Scriptures*, 1 Cor. 2. 12. Or else all are blind like thee *Sampson*.

And *S. B.* doth strongly plead for his Masters Kingdom of Sin and Darkness, from the 77 to the 87 Page of his Book; and in these 10 Pages, he hath made such a Babel, building in confusion, and wresting the Scriptures, and giving his meanings upon them, to prove what he saith, and then concludes never to come out of Sin, nor no Man else till they be Dead; and hath charged all the Holy Prophets, Fathers and Apostles, to live in Sin, he hath thrown dirt in the faces of them all. and with his cloud of Darkness (where unde he dwells) would he cover them all.

But God will judge thee, for thy Lies and reproach thou hast cast upon his Ministers, Servants and Prophets; who were redeemed from the Earth, and knew the Kingdome to be come in Power, and sate together in Heavenly places in Christ Iesus, who were Washed and Cleansed by his precious Blood, and their Bodys were Temples for God to dwell in and walk in, and not receptacles for Sin and Darkness, as *S. B.* is and cannot come out of it (as he saith) till he be dead, and so he will live, and have all Men to live in Sin, and serve the Devil till they be dead, and then they shall pertake of the fulness of God in Heaven: 8, Page of his Book.

Oh! *S. B.* Thou hast found out an easy way to please Hypocrites, to go to Heaven.

But if thou repent not of this thy wicked and confused work and believe in the Light of Christ Iesus, that thy Heart may be cleansed: thou wilt perrish in Darkness for ever.

But *Job*, and *Paul*, and *John*, with the rest of Gods Servants, whom thou hast falsly accused; who were humble Men fearing God, and did not justifie themselves, but saw they were weak without him, but as they stood in the Faith they beheld his glory, and confest to his power, which redeemed their Souls from Death, and their Feet from falling. And *David* was washed from his Sin through Repentance; and *Job* was accepted of God but not in Sin: *S. B.* do thou look to that.

Neither did *Paul* ſit down in that ſtate, crying out, *O Wretched Man! Who ſhall deliver me from this Body of Death?* But as a good Soldier in the Spiritual Warfare, he followed Chriſt Jeſus, the Captain of his Salvation, and fought a good fight, and kept the Faith, and did not ſit down in unbeleif; but bore Teſtimony to the Power of Chriſt Jeſus, that had made him more then a Conquerer, and then he came to know a better ſtate, and a growth in Chriſt Jeſus, and then he could ſay, *There is no Condemnation to them that are in Chriſt Jeſus, who walks not after the Fleſh, but after the Spirit: for the Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death*, Rom. 8. 1, 2.

And Chriſt Jeſus ſaid, *The Strong Man keeps the Houſe, till a ſtronger comes and binds him, and ſpoils his Goods, and diſpoſſes him.* And ſo they that are in the Faith which purifies the Heart, (not a Notion only) they have experience of this bleſſed work, and cannot plead for Sin term of Life; but are in him that deſtroys the Devil and his works, and brings in Everlaſting Righteouſneſs.

And they that are born of God ſins not, 1 John 3. 9. We believe the Apoſtle *John* ſpake true, although thou *S. B.* would make him a Liar, as in thy 83 Page, where thou chargeſt the Apoſtle with ſaying, *We that are in the new Birth, if we ſay we have no Sin we deceive our ſelves, and the truth is not in us.* But *John* doth not ſay ſo, but it is thou that art adding to his Words, for he doth not ſay, *He that is born of God commits Sin*, but, *He that is born of God doth not commit Sin.* and ſo thou art a falſe accuſer of the beloved Diſciple of Chriſt Jeſus.

Who ſaith, 1 *John* 1. 5. *This is the Meſſage we have heard and declare unto you, that God is Light, and in him is no Darkneſs at all, if we ſay we have fellowſhip with him, and walk in Darkneſs, we Lie and do not the Truth, but if we walk in the Light as he is in the Light, we have fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin. But if we ſay we have no Sin, we deceive our ſelves, and the truth is not in us, but if we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.*

And here the Apoſtle ſpeaks of ſtates and conditions he had paſſed through, that others who were Travelling after might be Encouraged to walk in the Light, that they might know the Blood of Chriſt to cleanſe them from their Sins, *And ſo he that hath this Hope, purifies himſelf as he is pure*, 1 John 3. 3. And ſo we have Teſtimony unto the Power of Chriſt Jeſus, who deſtroys the Devil and his works, and brings in Everlaſting Righteouſneſs, and makes an end of Sin; and ſo we cannot plead for the Devils Kingdom of Sin and Darkneſs, like *S. B.* till he is Dead. But let *Sampſon Bond* plead for Sin

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till his Tongue cleave to the Roof of his Mouth, yet God will establish Righteousness in the Earth.

And in thy 82 Page, thou falsly accuseth *Paul*, *That perfection from Sin was not attainable in this Life, but at the Resurrection of the Dead*, and bringest *Phil.* 3. 12. But *Paul* says no such thing, but he says, *He follows after that he may Apprehend that for which he is Apprehended of Christ.* And 14 Vers. *I press towards the mark, for the price of the high calling of God in Christ Jesus, and preached wisdom among st them that were perfect.*

And if *S. B.* had experience of the work of Christ Jesus in his Heart; he would have seen a possibility of being washed and cleansed from his Sin, and a further growth & increase into the manifold Gifts and Graces of Gods Spirit; for to be cleansed from Sin is not the highest perfection attainable in this Life.

But *S. B.* saith in his 80 Page, *The meanest Saint upon the Earth is like his Father in Heaven, that he is like to God who begitteth all his Children in his own Likeness.*

How now *S. B.* what must we be like our Father which is in Heaven? who begets his Children in his own likeness; what is not this perfection to be like God? But if this be true, (as no doubt it is) then what will become of thy Kingdom of Sin and Death, thou art pleading for term of Life in these 10 Pages of thy Book, thou hast overthrown it all at once.

But (saith *S. B.*) *No Man is like the Father or the Son in the degrees of these perfect or pure Qualities.*

No, who ever said they were? But what need was there of this assertion? But he must fill up his Book with something, and I do suppose he readily spel'd what comes uppermost; but how he will reconcile this later part of this Page, with the rest of his confused stuff, I know not, it is so plain a contradiction, there needs not a Scholler to interpret it.

But *S. B.* speaks like himself, and many of the Priests his Brethren, who can call *Light, Darkness*, and *Darkness, Light*; and *Evil, Good*, and *Good, Evil*, with their fore fathers of Old.

But *S. B.* may twist and twine and wrest the Scriptures to cover himself in this, as he hath done in other things.

But I may say unto him, what hast thou to do with perfection, whose dwelling is in Darkness, and to prattel and prate of things thou knows nothing of? But in the blindness and enmity of thy mind, thou art busying thy self to lay Stumbling-Blockes in the way of the Blind, and to strengthen the wicked in their way.

But all who have an Eye open, and loves the way that leads to Life, will see thy snares of Hell and Death, who art charging the new Birth with Sin,

which

which is Blaſphemy againſt God, *For he that is born of God cannot Sin*, 1 John 3. 9.

And *S. B.* ſaith, 95, *The Scriptures tells us divers things before they were written*, (to wit) *that the word of God was manifeſt to* Adam *and his Wife, and that the Word of God came to* Noah *and* Abraham *and others.*

And then (ſaith he) *Now, O ye teaching ſeducing* Quakers, *I would ask you this one Queſtion, Could your Light within, tell you ought of all this, if the written Scriptures had not told it firſt?*

Reply, Yes we do believe the Light could have told us this and much more, for theſe things which were from the beginning, were by the Light revealed unto *Moſes*; and all the Propheſie, Exhortations, Admonitions and what ſoever was written for our learning, was from the bleſſed inſhining of the Light made known, for Holy Men ſpake as they were moved by the Holy Ghoſt, which is the Holy Spirit of Chriſt Jeſus, by which he hath enlightned every Man that is come into the World, which thou in thy dark mind canſt not diſcern; *For although Light ſhines in Darkneſs, yet Darkneſs comprehends it not*, 1 John 1. 5. Who in thy Ignorance and Darkneſs, art raiſing Miſts and Foggs in thy Book, to blind the Eye which God is opening, but thy work is as chaff, which will be burnt in the Fire of Gods Jealouſie, which waxeth hot againſt ſuch *Babiloniſh-Builders* as thou art.

And *Sampſon Bond* in his 96 Page, hath raiſed another great Lie, (to wit) *That the* Quakers *ſay, the Soul of Man is God in part*: And then in his dark envious Spirit, is fighting againſt it, to the 99 Page of his Book.

Reply, But our Belief and Doctrine is, *That God breathed into Man the Breath of Life, and he became a living Soul*, Gen. 2. 7. And not that the Soul was God in part, as *S. B.* falſly inſinuates, and he has forged a Lie, and in theſe 4 Pages, makes a great buſſel in Lies and Confuſion to fight againſt it to no purpoſe, but ſerves to manifeſt his Envy and Folly.

Who is bringing in *J. Taynes* belief as a proof againſt us, as a cover to ſhelter his evil deſign, for *J. Tayne* was never amongſt us, nor owned by us.

But any thing will ſerve thy turn, for it is manifeſt by thy Book thou mattereſt not what thou ſayeſt, like thy forefathers, who were forgers of Lies, and ſaid, *Report, and we will Report.* And ſo it is ſeen where thou art, and who is thy leader, not Chriſt Jeſus of *Nazareth*, who is the Captain of our Salvation, who by the Light of his bleſſed Spirit within us (which thou like a Wicked Wretch *calls the Devil*,) hath opened our Eyes, and we ſee where thou art, and who is thy Leader.

And

And *S. B.* in his 4 next Pages, which he or his Printer hath paged in confusion, like his work in his Book, he saith: *The* Quakers *Infallible Spirit within him, is grounded upon the Soul being God in part, and further* (saith he) *I have long thought their Infallible Light within, to be no other then the* Pope *without, and* (saith *S. B.*) *as the* Pope *saith, so saith the* Quakers, *and the* Pope *rols Christ of all his Offices, and so doth the* Quakers, *and* (saith he) *the* Quakers *deny the Trinity, which is 3 distinct Persons.*

Reply, The *Quakers* do believe that the Spirit of Christ Jesus is Infallible: But thou *S. B.* art so blind and envious, that thou canst speak little of the *Quakers* but a Lie is in thy Mouth, for our belief is not grounded upon the Soul being God in part: It was never so spoken by us, but it is thy forged lie, in charging it upon us.

But Faith herein hath been raised and increased in us, through its powerful working in our Hearts, (to wit) the Eternal Infallible Spirit, which the true Believers in Christ Jesus were always led by, which thou in thy Wicked fallible and dar Spirit, cals *the Devil.*

But by the Light and Power of Christ Jesus, our Mouths are opened to bear a Testimony against the Idolatry and Blasphemy of the Pope, and all such as thou art, who are his off-spring; who are not yet come out of *Babilon*, for confusion is your dwelling place: and although the Quakers do believe that the Light and Spirit of Christ Jesus is Infallible, and will lead all out of Sin, up to God, who believe in Christ Jesus.

Yet this doth not follow, that therefore the Quakers and the Pope are one, because he (to wit) the Pope doth say, *That his Idolatrous Principles and Traditions are Infallible.* But this is thy shallow Head and dark Mind, which makes thee publish thy Ignorance to the World.

And we know the Pope is an Intruder into things which he is ignorant of and hath nothing to do with; and is a Blasphemer, and so art thou, who ar, comparing the Light and Spirit of Christ Jesus, with the Pope and his Idolatrious Traditions, ~~in this Comparison.~~

~~But~~ we turn it back upon thy own Head, with thy Brethren the Priests of *New-England*; where thy lying Book as thou saist was Printed, which is as followeth.

The People sprinkle Infants, and call it *the Baptism of Christ*, and so do the *Popish* Priests preach for hire, and so do you *Presbyterians*, and have taken Mens Goods from them for your gain, yea, and took their Childrens Cloaths from their Backs, and Imprisoned Men till Death, for your God, which is your Belly; and from them you haue done no Work, for what greedy Hirelings are you? Who is Worst, you or the Pope? The Pope calls the Old *Mass-House, the Church*; and so do you.

But the Lord is redeeming his People out of your Ignorance, and Idolatrous Inventions, and from the Mouthes of ſuch Hirelings as thou art. And this may ſatisfie all honeſt-minded People of the Lord in *Bermudas*, that thou art not a Man fit to take the Name of the Lord into thy Mouth, who has publiſhed in Print ſo many Lies to the World. and Blaſphemys againſt the Light and Spirit of Chriſt Jeſus, whereby thou haſt ſtrengthned the Hands of the Wicked.

For thy work in thy Book, is to ſtirr up poor Ignorant People, to Deride and Blaſpheme God, in the Appearance of his Spirit, Light and Grace, (which thou thy ſelf haſt done) which People ſhould wait in Gods fear, and in Humility, for the Appearance of to cleanſe their Hearts, and preſerve them out of Evil; *For it is by Grace ye are ſaved, through Faith in Chriſt Jeſus*, Ephe. 2. 8. And ſo all that comes to this Faith, which purifies the Heart, will deny ſuch as thou art, and their Eye will be opened to ſee that the Lo d is come to teach his People, as it is written, *They ſhall all be taught of God, and ſuch know that they are of God, and the whole World lyes in Wickedneſs, and we know that the Son of God is come and hath given us an Underſtanding, that we know him that is true, and we are in him that is true, even in his Son Chriſt Jeſus, this is the true God and Eternal Life: Little Children keep your ſelves from Idols*, Amen. 1 John 19, 20, 21.

And *Sampſon Bond* ſaith, in the laſt Page of his Book, *O let us rather burn then bow to the Idol Light within, which the* Roman Nabuchadnezzer *hath ſet up, in preaching* Quakers. *O let us dye rather for the Name of Jeſus Chriſt of* Nazareth, *then leave the mark of the Beaſt in us, or on us, &c.*

Reply, Sampſon, Thou begin'ſt thy Book with a Lie and Blaſphemy, and endeſt with it in thy Mouth, and canſt not dye for the Lord Jeſus Chriſt; but the mark of the Beaſt is on thy Fore-head, and in thy Mouth, and the Perſecuting Idolatrous Spirit of the Church of *Rome* is in thy Heart, who would'ſt ſtirr up the Magiſtrates in *Bermudas* to Perſecution, like thy Brethren in *New-England*, who have out-done the *Pope* that we read of in our day, in Perſecution, in Rifling Houſes, in Spoiling of Goods, Whipping, cuting off ears, Baniſhing upon Pain of Death, and Murdering and Drinking the Blood of the Servants and Martyrs of Chriſt Jeſus; whereby they are become a by-word to the Nations; and if you can clear your ſelves from the Blood of the Innocent, ſo may the *Pope*, whoſe off-ſpring you are in theſe things, and in much more, which is further ſpoken to, by *G. F* in his Book, *New-Englands Fire-brand quenched*: for Cruelty and Perſecution, I know none that exceeds you in this Age of the World.

But the Light never Perſecuted any, but teacheth the true believers in Chriſt Jeſus to love their Enemies.

And

And *S. B.* ſaith in his title Page, *his Book was Printed at* Boſton *in* New-England.

Reply, It is very like ſuch a Book might be acceptable in *Boſton* in *New-England*, amongſt his Brethren, the Prieſts and Profeſſors in *Boſton*, who encouraged the Printing of *Roger Williams* Blaſphemous Book, who ſaid (to wit) *Roger Williams, That Chriſt was a Curruptible Man, and his Blood was Corruptible.* Fit Companions for Prieſt *Bond*, and Prieſt *Intret Madder*, who ſaid, *He had nothing that was Good in him*: But miſerable Sheep are they who have no better Shepheards then *S. Bond* and *I. Madder*: But we do not charge the tender Hearted and moderate People in *Boſton*, but ſuch as have been Perſecutors and Enemies to the Appearance of God and his People, and have beſmeared themſelves with the Blood of the Innocent, which will not be wip'd of in Generations to come, no more then *Caines* who ſlew his Brother, becauſe his works where Righteous, and his Evil.

But as it is Recorded concerning the Blood of *Zacharias*, which was ſhed between the Temple and the Altar, that all the Blood that was ſhed from Righteous *Abel* to that Day, ſhould be required at their Hands: And you who are become one with that Blood thirſty Perſecuting Generation, are Recorded with them in the ſight of the Lord, to be Perſecuters and Shedders of Innocent Blood, which God hath and will require at your Hands, except a place of Repentance can by you be found.

And *Sampſon Bond*, in the pride of his Heart, hath cited, *Heſ.* 5. 2. *Pro.* 21. 24. In the title Page of his Book, in reflection upon others without a cauſe, which I juſtly here turn it back upon his own Head, (to wit) *The revolter is profound to make Slaughter. Proud and Haughty Scorner is his Name.* And further he calls himſelf, *late Preacher of the* Goſpel *in* Bermudas, but his work in his Book makes him manifeſt to be no Preacher of the Goſpel, but an Enemy to it; *For the Sacrifice of the Wicked is Abomination, how much more when he brings it with a Wicked Mind*, Prov. 21. 27. But thou through a notion might Preach up thy ſelf, with fained Words and fair Speeches, whereby thou might deceive the Hearts of the ſimple, for thy Diſhoneſt Gain, and for thy Belly, like the reſt of thy Brethren.

But the Lord is opening the Underſtandings of People, and will redeem them from under that great Bondage and Captivity, wherein you as Inſtruments under the Power of the Beaſt, hath held them for your gain, to ſatisfy the Luſt and Pride of your Hearts, that you might ſtill lord it over them.

But the Lord is breaking your Bonds, and ſcattering your clouds of Darkneſs and Ignorance; wherein you have wrapt up your ſelves as with a Cloak, and by your Sorceries and Divinations, you have kept the People under the

ſame Ignorance and Darkneſs with you, and as the Lord by his Spirit hath begotten a tenderneſs in People, and opened an Eye in them, in ſome meaſure to ſee where you are, and can no longer put into your Mouths, then like your fore-fathers, you prepare War againſt them, and your anger and malice doth then appear, but your Torment and Sorrow will it Encreaſe.

For God hath opened a Spiritual Eye in Thouſands, which ſee you thoroughly, and can buy your Merchandize no more, for the Light ſhines, and will ſhine more and more unto the perfect day, and Thouſands ſhall come to the brightneſs of its riſing, and we know why you are Angry, and Rage, and Blaſpheme at the Light; it is becauſe it diſcovers your Kingdom of Darkneſs, and your holes where you have hid your ſelves, but your Rage and Fury ſignifies no more then the Doggs barking at the Moon; for the Light vvill ſhine, and the Day vvill dawn, and your Darkneſs muſt fly avvay; although you may rove and make a noiſe like the Sea, yet your *Egyptian* Tongue muſt be dryed up, and a vvay hath God prepared for his ranſomed and redeemed to walk in; and the Wayfaring-Man, though a fool to your earthly-wiſdom, yet he ſhall not err therein, Glory to the Lord God Almighty and the Lamb for ever, vvho ſits upon the Throne, vvho is and isto come from Everlaſting to Everlaſting, vvho is the antient of Days, vvho ſhall ſtand laſt upon the Earth, vvhen all your Foggs and Miſts of Darkneſs ſhall be driven avvay into the Pitt from vvhence it came; Bleſſed be the Name of Chriſt Jeſus vvho lives for Ever.

John Tyſoe.

THE

THE

TRUTH

OF

Chriſt Jeſus,

With the PROFESSORS thereof in the Iſland of

BERMUDAS

(Commonly called QUAKERS)

Cleared from the Three Ungodly Falſe Charges charged upon them by *Samp. Bond* (Teacher in the ſaid ISLAND) in a BOOK, Entituled, *The* Quakers *in* BERMUDAS *Tryed, &c.*

In which Book are found many Blaſphemies, Slanders, falſe Accuſations, falſe Gloſſes and Interpretations, herein ſearched and noted in their particular Pages, and examined and confuted with as much brevitie as the matter could well bear.

By a Friend and lover of the Truth in the ſame Iſland, called,
Francis Eſtlacke.

Pſal. 57. 4. *My Soul is amorg Lyons, and I lye even among them that are ſet on fire, even the Sons of Men whoſe teeth are Spears and Arrows, and their Tongue a ſharp Sword.*

2 Tim. 3. 13. *But Evil Men and Seducers ſhall wax worſe and worſe, deceiving and being deceived.*

TO THE

Unprejudiced Reader.

FRIEND, *The occaſion of this following Diſcourſe is this, I meeting with a Book given forth by* Sampſon Bond, *a Teacher in* Pembrook-Tribe *in* Bermudas, *in which Book I ſee my ſelf greatly concerned for the Truths ſake, which was by him exceedingly Reviled, Reproached and Blaſphemed, the Scripture greatly wronged, through falſe gloſſes or Intertretatious upon them, forceing the Saints Teſtimony to ſpeak another thing then was truly teſtified by them in plainnes of Speech; beſides the many Lies, Abuſes and Slanders, caſt upon Friends by this malicious Prieſt, who (as it appears by his Book) cares not greatly what he ſpeakes or writes, not having reſpect ſo much as to his own credit: For theſe cauſes a neceſſity came upon me for the Truths ſake, to write this following diſcourſe. Therefore who ever thou art that reads this Book, I adviſe thee to ſtand ſingle to the Truth, removeing all prejudice out of thy Heart againſt any, neither look at the weakneſs and meanneſs of the hand that writ it, nor to the ruggedneſs of the expreſſions: all which tend directly to darken the Truth, and thereby to bring thy Soul to join in affinity with the Enemy of Gods Truth, and thy Souls*

Peace,

Peace, and then being ſo far entangled in the Snare, the next thing will be, thou wilt be ingaged in the Dragons Quarrel, to take up his Weapon, to defend the Dragons cauſe againſt the Lamb. And if ſo what canſt thou expect but to receive thy Portion with the Dragon & his Angels, under the Eternal diſpeaſure of the Almighty in the day of the Lambs Victory, who ſhall certainly overcome, for he is mighty that hath promiſed, to whom be glory Everlaſting.

Therefore Friend or Friends in Bermudas, *chiefly the place where I drew my firſt Breath, and amongſt whom I now dwell; feeling the love of God ſpringing in my Soul toward you, you were and are chiefly in my Eye, that your precious Soules may not be deceived, but that ye may be recovered out of the ſubtil Fowlers Snare, who lays wait to catch your precious Soules.*

To you therefore is mine adviſe, read with Soberneſs, and ſink down in the waightineſs of your Spirits, that you may be Enlightned with the Light of Chriſt Jeſus in which you may be able to ſee and reach the thing by me intended, even the Truth to ſtand clear, and Deceit to come under the Juſt Judgment of God. And if this I obtain, then have I my deſire, who am a Friend to your Immortal Souls, and deſire your Eternal Happineſs.

Written in *Bermudas*, the 25 th Day of the firſt Month, 1683.

F. E.

Before

The Truth of Chriſt Jeſus cleared, &c.

BEfore I enter upon the diſcourſe it ſelf, I find it neceſſary to note a few things in the *Preface to the Reader*: where firſt *Sampſon Bond* ſeems to lay down the moving cauſe, which firſt moved him to give forth his three Queſtions with their Anſwers ſtated, which was he ſaith, *He was informed of a Paper, that the* Quakers *had left with a Gentleman in this Iſland, intimating a Challenge to the Miniſters, &c.* which Paper although ſlighted by him, he durſt not anſwer, which Paper was (by way of Challenge) given forth by *Stephen Bullock*, to try their God by faſting, which was the very thing upon which that word was ſpoken, (viz) *That* S. B. *durſt as ſoon take a* Bear *by the Tooth as anſwer it*, and not upon the account of any diſpute, and as for any other letter that was ſent afterward (as he ſaith) (viz) between the time that this Paper was given forth as a Challenge to their Miniſters, and the time he ſent his Queſtions to us, I never heard of any Paper that was ſent to him.

And whereas he ſaith in the ſaid *Preface*, *That they* i. e. *the* Quakers *came the firſt of* May *following, to the place aſſigned* (Mark) *without giving him any ſpecial notice of it*: As if we had come upon him unawares.

To which I anſwer, that this is abſolutely falſe, for after I had received his Paper, and ſhewed the ſame to Friends, who conſidering of the ſame, and finding his promiſe, that he deſired a regular Diſpute, Friends generally determined to meet him at the place appointed; whereupon I writ a few lines to the ſaid Prieſt, to ſignifie our Acceptance & our intents to meet him; and ſent the Paper by his next Neighbour, who brought me back an anſwer. Beſide the matter was made every way ſo publick, that when the day came the Houſe was greatly filled, from all parts (almoſt) of the whole Iſland, which is not uſual on their Lecture-days.

But when we came, expecting to have a regular Diſputation, (viz) that we ſhould have had liberty to have anſwered to the Charge along as he went, we found it quite another thing, as doth appear in his *Preface*.

For his intent was to bind us down in ſilence, until he had quite finiſhed his whole work intended, which I perceived by the time he ſpent in the anſwer to

his first Question, he would have wearied out the Peoples patience, so that they would hardly wait to hear any return.

And Secondly, The Peoples Minds wou'd have been so stuffed with his multitude of Arguments, Slanders, Lies, and false Accusations; that there would not have been room for Truth to get any entrance.

And lastly, it tended to prevent and stop us, so that we should not find where to have an entrance to make any orderly reply to any thing that he spake; for which cause it was that I stopt him when he had ended his first answer, for which he charges us with Unfaithfulness, who never made him no such promise, as to give him such liberty as he required.

So having noted these things from his *Preface*, I proceed to consider his first Proposition, as laid down in the first Page of his Book, which is as followeth.

That a Quakers *pretended Saviour (within him) is not the true Christ, but the false Christ, the Devil. Which* (he saith) *was proved by 4 Apostolical Arguments,*

First, *Because Jesus Christ of* Nazareth, *a Man approved of God among the People, was and is the true Christ and our only Saviour,* for to prove which he notes many Scriptures, *Acts* 2. 21, 22, 23, 24. *Acts* 4. 10, 11, 12. *Acts* 10. 38, 39, 40, 42, 43. From these Scriptures mentioned, *S. B.* draws this Argument.

If Jesus Christ of Nazareth, *a man approved of God among the People of* Israel, *be the true Christ and only Saviour, then a* Quakers *pretended Saviour (within him) is not the true Christ.*

But Jesus Christ of Nazareth, *a Man approved of God among the People, was and is the true Christ and our only Saviour, therefore a* Quakers *pretended Saviour within him, is not the true, but the false Christ.*

Reply, The Apostles Testimony we believe, that this Jesus of *Nazareth*, was he that was to come, of whom *Moses* and the Prophets wrote, and of whom the Apostles bore so strict a testimony, especially before the *Jews*, under the Name of Jesus of *Nazareth*: Because they having read of the glory of this Saviour, did expect it to be outward and visible; and that he shou'd have come with the Pomp and Glory of this World, and that the Redemption which shou'd have been wrought by him, should have been outward, and that he should have sat upon the Throne of *David*, as an outward and visible King, (and when contrary to this their expectation) he was raised up of so mean a place as *Galilee* and *Nazareth*, and of so mean Parentage; they slighted him, saying, *Is not this the Carpenter, the Son of Joseph? His Father we know, and his Brethren are with us; we know whence* [*he*] *is: But when Christ cometh we know not whence he is: search and see* (say they) *for out of* Galilee

Gallilee *ariſeth no Prophet.* So they ſlighted and ſcorned him, and put him to Death; therefore the Apoſtle did bear ſo ſtrict a Teſtimony to this Man; and we do believe that this vvas he that was to come, and we look not for another.

But that the Apoſtle by this Teſtimony did deny the Godhead, or Inviſible Power that dwelt in Jeſus of *Nazareth*, by which he became a Saviour, we do not believe: Neither do we believe, that the Man Jeſus of *Nazareth* (only as Man) was the Saviour of the World, *For in him dwells the fullneſs of the God-head Bodily*, Coll. 2. 9. And Chriſt himſelf teſtifies, *that he was in the Father, and the Father in him*, John, 14. 10, 11. And in the ſame place he teſtifies, *That the Words he ſpake, and the Works he did, were done by the Father that dwelt in Him.*

Now if the whole work of Mans Salvation, had been wrought by the Body or viſible Man only; then muſt our Faith and Hope have ſtood there, but the ſame Apoſtle ſaith, 1 Pet. 1.21. *Our Faith and Hope muſt ſtand in God.* By which Scripture, with many more that might be named, it appears, that the Salvation of Mankind was wrought by the vvhole entire Chriſt of God, vvho vvas truly God and Man: And the Apoſtle ſaith, *That God was in Chriſt, reconciling the World unto himſelf*, 2 Cor. 5. 19. So that it was the Word, the inviſible Power that dwelt and wrought in the Body, that gave the value of the work done in and by the Man, by which the work of Mans Salvation was effectually wrought: So after the work was performed in & by the Body in order to Mans Redemption, yet there remains a large work to be performed in ſuch as believe: For there is a power of Darkneſs in Man to be overcome, the Antichriſtian Spirit is to be caſt out, the Body of Sin and Death is to be deſtroyed, the captivating Spirit that captivates the Members, and keeps the Members in ſubjection to the Law of Sin and Death to be redeemed from, yea the Regeneration is to be witneſſed that begets again unto God, and the new-born Babe muſt be known, which is born of God, that cannot Sin, which only is Heir to the Kingdom, which is brought forth in the Image and Likeneſs of the Inviſible God; which Image ſtands in Holineſs and Righteouſneſs: And all this is formed in the Saints, through the powerful working of Jeſus Chriſt the Lamb of God, that taketh away the Sins of the World, and deſtroys the work of the Devil in us and for us, and ſo becomes a perfect Saviour, ſaving to the uttermoſt thoſe that come unto God by him, and all this is purchaſed through the one offering, even perfect Salvation for his People, even for all thoſe that do truly and effectually believe in him, who through faith lay hold on the inviſible Power, ſo that they thereby feel the inward operation or the working of the Spirit within, to waſh and cleanſe the

Heart, not only from the Guilt or Condemnation, (as ye say) but also from the defilement of Sin: So is Christ Jesus become the Author of Eternal Salvation to all that through Faith are brought into obedience unto him. But these things (I judge) are a mystery to *S. B.* who is ignorant of the work of Salvation, of the Grace, Hope and Faith within by Christ; for if he had been acquainted with the inward forming of Christ, he could never have formed such an Argument as this, *That because Jesus Christ of* Nazareth, *a Man approved of God among the People,* (in whom dwelt the fulness of the God-head, which was the Creator of all things) *was the true Christ and only Saviour, that therefore the Saviour cannot be within,* although the Saints did witness, *that Christ in them was their Hope of glory.* But to leave this, and to take a view of his 2d Argument, as laid down in the second Page of his Book, which is grounded upon this.

2 *Because the Saints of God (by the direction of his Spirit) have always acknowledged the Man Jesus Christ, to be the true and only Saviour.* 3

Upon which ground he brings forth the same conclusion, (viz) *That Christ within Man,* which he calls *the* Quakers *pretended Saviour within, is not the true, but the false Christ.*

Reply, This Argument is also false, being one with the other, grounded upon a foundation (as to me it appears) hid in his own Breast, & not truly laid down in expres Words, yet truly intended by him; which is this, that 2 Christ Jesus (only) as Man, without the Godhead, was by the direction of the Spirit, always acknowledged to be their true and only Saviour; if this be not the ground of his A gument, then could he not have formed such an Argument as this; because Christ as God is a Spirit, and so within as well as without.

Now for the proof of his Argument, he brings the words of *Simeon, Luke* 2. from Verse 25, to Verse 31. by which words it doth not at all appear, that the Man or visible Body only of it self is the only Saviour, for he declares of him as a Light to go before the face of all People, a Light to lighten the *Gentiles*; and *John* bore witness to him, and saith, *John* 1. 9. *He is the true Light that enlightneth every Man that cometh into the World,* and Christ himself said, *He was the Light of the World.* Which things are true, and his Light is truly felt and known in the Hearts of his Saints. So our Testimony we are not ashamed to bring forth to the inward manifestation of the Spirit of Jesus, by which we are inlightned, and by which the Gentiles are inlightned, and is become the glory of Spiritual *Israel,* the inward Jew, whose praise is not of Men, but of God. And so *Simeon*'s Words or Prophecy of him is fulfilled, he is become a Light to the *Gentiles* and *Israels* glory.

He likewise names *John* 20. 27. *Then* said Jesus, *reach hither thy finger,* &c.

&c. And *Thomas* answered and said unto him, *My Lord and my God:* So this Scripture brought by him to prove his Argument hath quite overthrown it.

For by *Thomas* his confession, the same Jesus, who was the true and only Saviour of the World, was God as well as Man, and Christ did not at all reprove him for his Confession: And if God, then a Spirit, and so is within as well as without.

As to the fourth of *John*, 42. where he seemeth to say, *The Men of* Samaria *confest to the Man Christ*, [only] to this I answer, it was the same Christ to whom *Thomas* confest, and the same that was before *Abraham* was, even he that whosoever saw truly to be the Christ, saw the Father also: So here having no ground to prove his Argument, which the said *S. B.* calls *Apostolical*, it doth at once fall to the ground.

The third Argument that this Priest uses to prove his Charge, (viz) *The* Quakers *Saviour within him to be the false Christ*, is in page 3.

3 If the true Christ and our only Saviour, did at once (without us) in and by his own crucified Body on the cross, finish and perfect the work & office of a Saviour? then a *Quakers* pretended Saviour within him, is not the true Christ.

But the true Christ and our only Saviour, did at once (without us) in and by his own crucified Body on the Cross, finish and perfect the whole work and office of a Saviour, therefore a *Quakers* pretended Saviour within him, is not the true but the false Christ.

All which he grounds upon these Scriptures following, *Heb.* 10. 12, 14. *Heb.* 2. 14. 1 *Pet.* 2. 24. *Eph.* 2. 15, 16. *Heb.* 9. 26. *Eph.* 5. 2. *Col.* 1. 22.

Neither doth any one of these Scriptures prove the (whole) office of a Saviour perfected in his crucified Body (at once) upon the Cross: Although I confess that the whole work of a Saviour, so far as was of him required, to be performed in and by that Body, was perfectly performed, and nothing wanting as pertaining to our Salvation.

But is this the whole office of a Saviour? Is there nothing farther to be done? Is the believing of this sufficient, without sanctification? Is it not the office of Christ (as a Saviour) to give rest and peace to such as he saves? must he not redeem from under the power of Sin, and destroy Sin in our mortal Bodys? Is this no part of the office of Christ as a Saviour? The Apostle *Paul*, *Rom.* 8. 2. testified to the work of the Spirit within, saying, *The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.* Now this faithful Servant of the Lord, after he came to believe and was truly satisfied, as concerning the work done by Jesus of *Nazareth*, (without him) yet if you read *Rom.* 7. you shall see what a grievous complaint he makes concerning the Body of Death, which still remained in him, and of the Law in his Members, that still made war against the Law in his Mind, and captivated his Members to the Law of Sin and Death: So that although the purchase was made, the debt paid, and remission of Sins ob-

tained, through the Death and Sufferings of Christ Jesus, and also triumphantly manifested to the World by his Resurrection, of which there were many Witnesses, as the Apostle doth declare, 1 *Cor.* 15. yet for all this the Enemy sought to keep his hold, and *Paul* was so far sensible of the same, that it made him cry out, *Oh Wretched Man that I am! who shall deliver me from the Body of this Death!* which as he waited, he came to know a farther work of Salvation, then that which was done at once (without him) in the Crucified Body of Jesus on the Cross: for through the power of the same Jesus (not another) he became crucified also to the World, and the World unto him; and so being Crucified with Christ, by which he felt himself Dead to Sin: he also did pertake of his Resurrection, and so received a new Life, through the quickenings of Christ Jesus, who lived in him, and so was truly made alive unto God, *Gal.* 2. 20. So this is the very thing, that the faithful, whom *S. B.* doth scornfully call *Quakers*, do testifie of, (viz) of the work of the Son of God within, and of his inward quicknings in our Souls, by which we also are made alive unto God, though we do not deny the work of Salvation, wrought by the Man Jesus Christ (without us) in his own Crucified Body on the Cross: but believe it every whit, even as the Scripture doth declare of it.

And do resolve to wait in the inward manifestation of the Son of God, who is [Light] whom *S. B.* so often reproaches in his scandalous Book with wicked and reproachful Names, yet we are not ashamed to own him in his inward manifestation, through whose Power we do certainly believe, and truly expect to feel, the Power of Darkness, Sin and Death truly vanquished in us, as well as for us; as it is written. *He doth all our works in us and for us.*

And so he becomes the Author of Eternal Salvation to all that do obey him; so Christ saves not to halves, (as People imagin) as to pay the price of the Redemption, for such as are taken Captive by the Enemy of their Souls, and yet leave them under his Power and Jurisdiction, but to as many as believe, Love and Obey him, he redeems also from under the Power of Sin and Death, and gives them dominion over it, and so he becomes a perfect Saviour; saving both within and without, saving to the uttermost all that come unto God by him. So these are they who are for ever perfected, through the one offering, even those that (according to the will of God) are sanctified through the Blood and Spirit of Jesus, which the Saints do inwardly feel, to cleanse them from the defilements of Sin. So this (I Judge) to any rational and unbiassed Spirit, is sufficient to the Answer of *S. B's* 3d Argument, by which he seeks to prove his Charge, (viz) *That a* Quakers *pretended Saviour (within him)* as he is pleased to call it) *is not the true Christ, but the false.*

Sam. Bonds 4th Argument, in page 4.

If the true Christ and our only Saviour, be in Heaven above us, then a Quakers *Pretended Saviour within him is not the true Christ.*

But the true Christ and our only Saviour is in Heaven above us, therefore

a Quakers *(pretended) Saviour within him, is not the true but the false Christ.*

Reply, This Argument is founded upon the ſame Foundation as the other, (viz.) *That Chriſt as Man without the God-head, is the only material Saviour*: which if he could prove, *that Mans only Saviour, were a mere Man,* (as *S. B.* fooliſhly and carnally ſeems to imagin; then it were eaſy to limit the Saviour of the World to one place, and then it were eaſy for him to make good his Charge againſt us; but that is too hard for him to prove, for the Scripture ſaith of him that he is God, bleſſed for ever, *Rom.* 9. 5. and in *Hoſ.* 13. 4. the Lord himſelf declares, there is no Saviour beſide him; and *Mary* of whom Chriſt was Born, according to the Fleſh, aſcribes Salvation to God, *Luke* 1. 47. *My Spirit hath rejoyced in God my Saviour*; and another Scripture ſaith, *That Chriſt was the ſame Yeſterday, to Day, and forever.* What ſhall I ſay? the *Scripture* is plain, as it is written, *God was in Chriſt, reconciling the World unto himſelf. And God was manifeſt in the Fleſh.* But this is a myſtery above the comprehending Wiſdom, in and about which, the Wiſe-men of the World are Confounded.

And thoſe and only thoſe that live in the Wiſdom which is from above, can behold and underſtand: the *Jews* that ſaw his Body, underſtood not, nor believed in the Inviſible Power, for they ſaw it not, and their Eyes were ſhut, that they could not behold it, neither did Fleſh and Blood reveal him to the Diſciples, but the Father: So that as none can know the Father but the Son, and he to whomſoever the Son will reveal him; ſo none can know the Son by reading of Letter, or by Fleſhly-wiſdom; but as the Father reveals him in them, and is only ſeen and known in the Light, though he be in Heaven, and ſuch as believe not in the Light, wherewith they are Enlightned, and which doth Enlighten every Man that cometh into the World, have not known him nor ſeen him, although the *Jews* ſaw the Body, yet they ſaw not him that dwelt in the Body, that was before *Abraham*, who was the *Saviour* of the World, and was one with the Father; *So that whoſoever ſaw him, ſaw the Father alſo,* John 14. 9.

And whereas *S. B.* brings the Scripture to prove his Argument, or rather Imagination, *That the Saviour of the World, the Chriſt of God, is only limitted to one place called Heaven above, at a diſtance from the Saints*; its more then any Scripture doth ſay: for the Scripture ſaith, *He is God*, as I noted before as well as Man; and ſo cannot be limitted to any one particular place, and the Apoſtle, *Rom.* 10. 6, 7, 8. Verſes, ſpeaks thus: *The Righteouſneſs which is of Faith ſpeaketh on this wiſe: Say not in thy Heart who ſhall aſcend into Heaven, that is to bring Chriſt down from above; or who ſhall deſcend into the Deep? that is to bring Chriſt again from the Dead. But what ſaith it? The Word is nigh, even in the Mouth and in the Heart, that is the Word of Faith which we Preach.* So this Holy Apoſtle did not Preach Chriſt at a diſtance only, *but Nigh in the Mouth and in the Heart,* and ſuch as did not ſo know

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him, the ſame Apoſtle deemed them as Reprobates, 2 *Cor.* 13. 5. This is no other Doctrine then what Chriſt himſelf declared to his Diſciples while he was with them in the Body, *John* 14. 20. and it was part of Chriſts Prayer to his Father, (viz) *that he might be in them*, John 17. 23. So that you may ſee by plain Scripture, it is no new thing to acknowledge Chriſt in Man, or the Saviour within; for Chriſt is the Saviour, who is God, and cannot be limitted to one place, ſo that he cannot be elſewhere; for that were to limit the Holy One of Iſrael.

Thus having gone through his four Arguments, (which he calls *Apoſtolical*,) and having tryed them by the Scripture of Truth, and finding them falſly grounded, they are by plain Scripture truly overthrown.

His next Argument in Page fourth, which *S. B.* brings to prove *The falſe Chriſt to be the Devil*, is no whit material to his Work, ſith he cannot make good his Charge againſt us.

Now this being the manner of his work on that Day Friends met him, expecting a regular Diſpute, he having gone through the four Arguments as laid down in his Book, to prove the firſt part of his Charge, he ſought to proceed to his next Queſtion, or ſecond part of his Charge againſt us: But I ſtopt him, being willing to anſwer each Queſtion in its order, though the ſaid *Bond* did appear very unwilling, whereupon I did then Declare my Faith as concerning Chriſt Jeſus, the Saviour of the World. Contrary to his many lyes againſt us; and how he is to be acknowledged and believed in, before he took the Body; Even as the Scripture doth declare of him, *John* 1. 1. 2, 3. and likewiſe as the Scripture doth declare of him, when he took the Body how he took fleſh of the Virgin, and was born, and had his Converſation among men, and how at length he was *Crucified*, without the Gates of *Jeruſalem*, performing the work of mans Redemption, paying the prece. So obtaining Remiſſion of Sins through his Blood, and being dead and buried, how on the third day he roſe again from the Dead, aad alſo aſended into Heaven: as alſo I did declare my Faith as concerning his Spiritual appearanc afterward, according to his promiſe to his Diſciples: *I will not leave you Cemfortleſs, I will come again* John 14. 17. Which promiſe he did perform unto them; and alſo now to as many as do be'ieve and truly wait upon him, as Inward in the heart, according to his word; he dwelleth with you and ſhall be in you. *ver.* 17.

This *S. B.* calls a Bare repetition of words, Impertinent to the matter and ſaith *Page*, 5 Imade no mention of *Chriſts Reſurreſtion*, (which I noat as a Lye:) but before I had done he Interrupted me, (calling me Mr.) which title I denyed ſaying, that I was none of his Maſter, He ſaid I was Maſter of an Aſſembly, (not naming what Aſſembly:) here he takes upon him to judg me, and ſaith that I grew Impertinent (which I note again as falſe) all though

though I did lay upon him something of Unfaithfulness, who had promised, that I should have liberty to say what I had to say without Interruption.

Now in his Book he goes on so confusedly, that it is a hard matter to trace him to and fro in his several windings; Therefore my intents are chiefly to note the Lies, Slanders and Blasphemies, and things of the like nature, cast upon the Truth and People of the Lord, and where I see occasion a little to inlarge, that the Truth may be cleared, and stumbling Blocks may be taken out of the way of such as desire to know the Truth.

In Page 6. I take notice how Deceitfully *S. B.* casts a slander upon us, pretending, how he hath fil'd off the Rust and Ruggedness of our Expressions; yet charging us with disorder, & dismembring the Scripture, (which happily we might not speak every Word) yet certain I am, (although many things were then cast in) yet I did not violate or pervert the sense of any one Scripture: Again he chargeth us with Dishonesty, in not Noting Chapter and Verse, in which he did greatly boast. To which I then answered, the Words we speak were Scripture Words, and he had no great cause to boast; For the Scripture was not given forth in Chapter and Verse, neither did the Apostles ever so declare, but when they speak Scripture Words, they said, as it is written, naming only the Prophet or writer of the same; and here People may take notice of a manifest Slander, (viz) *That it is Friends usual manner to speak Scripture darkly and confusedly, thereby the more easily to deceive those, with whom the Scripture hath any Credit*, Page 6.

Page 7. He goes on with his Lies and Slanders, saying, *My design was to make the Hearers believe, that the Eternal Word as distinct from the Manhood of Christ, is the true Christ and only Saviour.* As if I had gone about directly to deny the Body; which is like many more of his Charges in his Book, which are absolute Lies and Slanders, which I shall note hereafter as they fall in my way.

Neither did I ever use any such Expression, for if I had said, *He were the true and only Saviour*, (that is to say, according to *S. B*'s sense) *every way sufficient to perform the whole Office of a Saviour, as distinguished from the Manhood*, then was that work in vain, (viz) Christ taking upon him a Body of Flesh, and all his Sufferings, Death and Resurrection in vain, *If Christ as God (only) did perform and perfect the work of Mans Salvation without it.* Presently he contradicts himself, saying, *Hereunto agrees his Words*, (meaning mine) *so often repeated by him, God was manifest in the Flesh, which* (he saith) *we mean all Mankind Flesh, which he calls an Error.*

Which although it is my belief, that God is manifest in his glorious Light, in every Man according to his measure, according to *John* 1. 9. *He Enlightneth every Man that cometh into the World*, yet my Words chiefly had Reference to that prepared Body, in which the Invisible Power did so gloriously appear, to those whose Eyes was open to behold it: but this his Lie and Slander I shall leave upon his own Head.

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Another Lie or Slander is in Page 8. where he saith, *A Teaching Quaker*, (whom he calls *a Scripture Quaker*) *Such a Quaker* saith he *ascribes no more Soul-saving merit to the Body of Christ, then to the Body of a Turk or a Jew.* All that have heard or read the Declarations of Friends, concerning the Manhood of Christ, can do no less then Judge him to be a Slanderer and a Liar.

Farther *S. B.* saith, *That I insisting upon* John 1. 9. *concluded, the Light in every Man to be Christ, and that Christ to be the only Saviour.* I confess I have said, *That that Light in every Man is given by Christ to believe in, that he may be saved from Sin:* But the word (only) was never used by me, so as to deny the Body of Christ, in which he performed the will of God, upon the account of Mans Salvation: yet he confesseth its true, that Light in that Scripture signifieth Christ, and that Christ in a sense, (but it must be his own sense) doth Enlighten every Man that cometh into the World, *that is* (said he) *with reason.* So here he adds to the Scripture, whereby he doth confound or pervert the true sense of the same by his Addition: concluding that Christ the true Light that Enlighteth every Man that cometh into the World, doth Enlighten Man with no other Light then the Light of Reason, (according to the sense of that Scripture,) but we believe that the Light with which Christ doth Enlighten Mankind, is that Light that shineth in Darkness, and the Darkness cannot comprehend, and also doth detect, discover and make manifest the works of Darkness, and doth lead those that believe in it out of the same, and this Light is manifested (in some measure) in every Mans Conscience, as they are exercised in the affairs of this World, as they need it.

But a little to go back to the 2d Confession in Page 82.

S. B. calls the work of the Spirit within, *no other but the effects of the thing done by the Man Christ without us*, as if to be Sanctified, Washed and Purged from Sin, could not possibly be wrought, except first the Man Christ must have suffered without us, as the Anticedent cause of those effects.

Whereas it is certain, that many of the Prophets and Righteous Men that lived before the Appearance of Christ in the Body, did Witness these things wrought within them, through the effectual working of the Spirit of God in their Hearts.

So that it is plain, that Christ was manifest to them before he took the Body, as well as when he took the Body, according to the Scripture, *Christ the same Yesterday, to Day, and forever.* So having finished this digression, I go forward again.

In the last line of the 8th Page, he saith, *I belie the Holy Man* John, *that the Enlightning in every Man is Christ, (which I again testifie, that it is a measure of the Light of the true Christ, who is God blessed for ever)* and to prove this an Error, he saith, *That this* Evangelist *doth evidently affirm, that the Light he spake of in the 9th* Verse. *was the Man Jesus, which* (he saith) *never was nor can be in any Man*, for this he brings the 29 and 30 verses of the same Chapter.

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I Answer, The *Evangelist* in them words cannot be so understood as a Man only; for he testifies of him as a whole or perfect Saviour; and if so, then God, for if he were Man only, he could not sanctifie and cleanse the Soul from Sin; and how then is he the Lamb of God that taketh away the Sins of the World? or how is the Sin taken away if it still remains in the Heart?

But peradventure he will say: *He takes away the guilt of Sin through his Sufferings, and to be Cleansed from the Defilement doth follow as the effects.*

I Answer, If it be so, then it appears that the whole work of Mans Salvation, (and so not the whole office of a Saviour) was not performed at once without us, as *Sampson Bond* affirmeth in his 3d Argument; for there is something to be effected within still; and if so, who is it that works those effects within, if it be not the Spirit?

In Page Nine, He goes on to prove the Light within, not to be the true Christ, by my Words, for he saith, *My Words Imply, That the Light in every Man is Christ, therefore the Light within a* Quaker *must be Born at* Bethlehem.

Reply, I could say more (and yet speak truly) of the work of the Light, or Spirit of God, or measure of Christ within, then *S. B.* can receive or understand, but this I say, I never said the Light in every particular was the entire Christ, for that were to make many Christs; but I say, that it is only a measure of that Christ, who appeared in the Body that was born in *Bethlehem*.

Again this Priest Page 9. In his answer to that Text, 1 *Tim.* 3. 16. said, *Nothing can be more Evident, then that this Disputant would have had the Hearers to believe, that the God-head as distinct from Christ being a Man, is the true Christ and only Saviour.*

In answer to this and all other of his Wicked and false Accusations, I say and testifie, that I do truly and really give (according to what I Understand, and feel by the Inward Operation of the Spirit of Christ within, & according to the Testimony of the *Saints* without, as it is Recorded in the Scripture of Truth) give unto God his due, and also what the Scripture doth declare of the Man or Body of Christ, I also truly own. So let his Lies and false Accusations return upon his own Head, who shall assuredly feel the weight of them in the Day of the Lord.

In Page 10. He clearly manifests his Ignorance, and the Carrallity of his Mind, for speaking there of the Apostle *John's* words, 1 *John* 1. Vers. 1, 2, 3. where he saith, *That which was from the Beginning*, (mark diligently) (Christ in that Body was not from the Beginning) *which we have heard, which we have seen, which we have looked upon, and our hands have handled of the Word of Life.*

This he seems to affirm, *That the blessed Apostle did testifie, that they had seen him, and looked upon him, and handled him, (viz.) the Word of Life) by being in his company)* as dark a piece and as ignorant (almost) as I have heard drop from any one, that hath taken upon them to write in the defence of their Religion: What! the outward Eye to behold the word of Life? Doth

not

not the Scripture ſay, *No Man hath ſeen God at any time?* Did not the *Jews* ſee the Body? Yet they ſaw not God that dwelt in the Body, *For he that ſaw Chriſt, ſaw the Father alſo*, according to Chriſts own Words to *Philip*; likewiſe Chriſt ſaith, *The hour cometh and now is, when the Dead ſhould hear the Voice of the Son of Man, and they that hear ſhould live.* But the *Jews* heard the outward Voice, yet did abide in Death and Darkneſs, where this Prieſts place is, otherwiſe he never durſt adventure to open his Mouth, in Blaſphemies againſt the clear manifeſtation of the Spirit, in the Heart and Conſciences of Men, calling it, *an Idol*, even (the *Light*) of Chriſt, who himſelf bore witneſs and declared, *That he was the Light of the World.*

But now having begun to revile the Appearance of Gods Spirit, What can put a ſtop to him, but the Hand of Divine Juſtice? Which will aſſuredly overtake him, and he ſhall have a Reward from the Hand of the Lord.

In Page Twelve, This *Sampſon Bond* accuſeth us of Envy, compaſing us to the *Jews*, who Contradicted the things ſpoken by *Paul*, and Blaſphemed.

To which I Anſwer, Therefore art thou inexcuſable O Man; for wherein thou Judgeſt us, thou thy ſelf art Condemned, even by thine own Judgment; for the very thing thou haſt laid to this Peoples Charge, thou thy ſelf art found guilty of; for thou art found contradicting the things ſpoken by *Paul*, and left upon Record, (viz) *Chriſt his being or Appearance within as witneſſed 2 Cor.* 13. 5. *Gal.* 2. 20. and Chap. 4. 19. *Col.* 1. 27. And haſt alſo Blaſphemed his Inward Appearance, calling it *an Idol*. So with the Wicked and Sloathful Servant thou art juſtly Condemned out of thine own Mouth; and ſo the Judgment wherewith thou haſt judged me, will redound upon thy ſelf, defend thy ſelf as well as thou canſt.

And *Rom.* 10. 6, 7, 8. Which he keeps ſuch a buſle about, turning and winding, (Serpent like) yet except he could race the Words out of the Book, it will ſtand a Witneſs for Chriſt, the Eternal Word, which Faith takes hold of, and brings the Soul into Union with him, who is nigh unto his, in the Mouth and in the Heart: So that his People feeling his preſence in their Hearts, are not aſhamed to Confeſs him with their Mouths.

In the Sixteenth Page, ſpeaking of the 2 *Cor.* 13. 5. *Know ye not your own ſelves, how that Chriſt is in you, except ye be Reprobates.*

This Scripture (he ſaith) Wounds their new Coined Religion to Death; and to make it appear, he forms an Argument thus.

If the Light which is (by Natural Generation) in Reprobates coming into the World, be not the true Chriſt; *then the Light that is in every Man that comes into the World, (by Natural Generation) is not the true Chriſt.*

But the Light which (by Nuaral Generation) in Reprobates is not the true Chriſt, as above. Ergo, *the Light which is in every Man which comes into the World, is not (according to your ſelves) the true Chriſt.*

Reply

Reply: I ſhall never fear wounding by a Weapon that never comes near me, ſo this Argument of thine is farr enough off from wounding our Religion, that it touches not, neither comes near, for I believe this, *Bond* would be hard put to it, to find that *Quaker* out, that either writ or ſaid, that the light which is in every man, (by Natural Generation) is the true Chriſt; but he who is the true Light that Lighteth every Man that cometh into the World, is the true Chriſt; but thy Natural Light we deny to be the Chriſt, as well as thou doſt, knowing that whatſoever is Born of the Fleſh, is Fleſh, but that which is Born of the Spirit, is Spirit, at which (I doubt) thy enmity is chiefly, although thy Ignorance is not able to put a difference between the one and the other, but here by the way take Notice, that the Apoſtle doth not ſay, Chriſt is not in Reprobates, but that Reprobates do not [know] Chriſt in them by his Light to condemn them: in Page 18. (he ſaith) that I ſaid, *I abhor Hour-Glaſſes.*

Anſwer. This is alſo falſe, I ſaid not *I Abhor them*, for they are ſerviceable for their proper uſe, but I ſaid, *I deny them as they uſe them.* His Words, viz. *His familiar, the Glow-worm (Light within)* what Scripture has he for this? is not a Blaſphemous Character put upon the Light within?

Farther in the ſame Page, I take Notice of another grand Lie, and falſe accuſation; Namely, that I doubted in my Diſcourſe, whether the Word took Fleſh of the Virgin, and in that Fleſh dyed for all Men. But I account it but a light thing to be Belied, or Evil ſpoken of by him; who is not afraid to ſpeak Evil of the Divine and Elect Seed, Chriſt in the Saints, calling it the Idol Light within, as it follows in the ſame Page, and now having had ſo many ſtroakes at this Heavenly and Glorious appearance of Chriſt in Man, and not yet ſenſible of the ſtroak of Gods Divine Juſtice againſt him, he ſets forward in his ungodly courſe, and proceeds to call it (an accurſed Goſpel within) which (ſaith he,) *The Lord hath Curſed with a Reiterated Curſe.*

But I ſay unto thee, *who art thou that Curſeſt that which the Lord hath Bleſſed.* Yea, and it is, and ſhall be Bleſſed for evermore, in which thou haſt no part nor portion, who art found Curſing, *Shimei* like, who Curſed *David* the Lords Anointed; ſo art thou found Curſing Chriſt Jeſus the Light and power of God within, and his Goſpel, which as *Paul* witneſſeth, is the power of God to Salvation.

But tell me *Sampſon*, how many haſt thou by thy Preaching turned from Satan to God, although thou haſt ſold it at a very dear Rate, taking for it after the Rates of 250 *l.* a year, as thy ſelf ſaid, thou wert

put by a Benifice of 200 *l.* a year upon the Kings coming in, and yet are not the People to whom thou Preachest, and of whom thou takest Wages, still in their sins, and is this according to the Doctrine which Christ taught his Disciples, (freely you have received, freely give,) but thou art Erred from that, having not received freely, thou canst not give freely, and so people pay dear for that, by which they have no profit, and indeed they have little encouragement to give thee any more Wages, who said in the Audience of many People in my hearing, that sin must live in them as long as they live, and so have no encouragement to follow thee, who hast no other Gospel to Preach to them, then that which cannot save them out of sin, and so dost plainly appear to be none of Christs Minister, neither hast thou received thy Gift from Christ; for the Gifts that he, (when he Ascended up on High,) gave unto Men, it was for the perfection of the Saints, for the Edifying of the Body of Christ, till they were grown up to a perfect Man, to the Measure of the Stature of the fulness of Christ, in whom there was no sin found. But to proceed,

In the same Page 20, this false accuser undertakes to charge upon us the sin against the Holy Ghost, from the 6th of the *Hebrews*, where he charges us with falling away, or wilfully going back again from Faith and Repentance, and further (he saith,) that we (whom he calls *Quakers*) *have Trodden under Foot the Son of God*, and have counted the Blood of the Covenant wherewith we were Sanctified, that is, (saith he) *Externally, or as to the opinion once of Men*, an unholy thing.

Answer. Then it appears by thy words, that we were never truly or inwardly Sanctified, but Men had only such an opinion of us.

If this be all, then it appears (by thy Judgment) that we cannot be accounted among the Number of those spoken of in *Heb*. 6th for they were made partakers of the Holy Ghost, and had a Taste of the Power of the World to come: Now the Apostle saith, *If such fall away, it is impossible to renew them again*, &c. besides it was such as were Sanctified, not such as were only so in Mens opinions, and were not so indeed.

But I demand what the ground is of this exceeding great charge thou hast laid against us, for as I have said before, (in Effect) if not in plain Words, that we (whom thou in scorn calls *Quakers*) do believe in no other Jesus then that very Jesus, who was Born of the Virgin, who suffered without the Gates of *Jerusalem*, whom God raised from the Dead by his Power, and shewed him openly to many who became witnesses of his Resurrection, of which Jesus we have received a Measure, even of that fulness which in him dwelt, (*i. e.*) of his Spirit, by which we

are

are Sanctified and cleanſed, even from the defilement of ſin (in meaſure) and do feel (as we are giving up to Obey the Spirit) (I ſay) *we feel a daily growth and Increaſe of the ſame.*

And now *S. B.* what is become of the charge thou haſt laid againſt us, for which thou haſt doomed us with no leſs then Eternal Judgment, is it for any thing elſe then that thou haſt thus Judged us, but becauſe we own the appearance of Chriſt Jeſus within us, by which he doth perform many great and mighty works in us, and for us, even to the overthrowing of the Man of ſin, and power of Darkneſs, and caſting him out of our hearts, and alſo doth ſet up his Throne in our Conſciences, and ſo is become our King, who hath purchaſed us through his Blood, to be a peculiar people unto himſelf. Therefore if thou haſt any thing farther to accuſe us of, whereby thou canſt prove againſt us ſuch a dreadful charge, as the Treading under our Feet the Blood of the Covenant, *&c.* Bring it forth againſt us, or otherwiſe thou (by this) wilt be farther manifeſted to be a falſe Accuſer, and ſo ſhame will take hold of thee, who has gone about this Iſland in divers places, accuſing us with Mallicious accuſations, *viz.* That we had committed the unpardonable ſin, even the ſin againſt the Holy Ghoſt, and now haſt not been aſhamed to bring it to the Publick view in Print, and yet has nothing Juſtly to lay to our charge of any Evil, but a heap of lies and falſe Accuſations.

And thou thy ſelf in the *21ſt* Page of thy Book, ſaid, I did confeſs to the ſame Jeſus whom the Jews Slew, and God raiſed again from the Dead, where he ſaith, by this confeſſion, *I did openly declare my ſelf a Chriſtian, and no Quaker.* And yet this pleaſes him not, but immediately ſaith, that by this confuſion, I had contradicted what I contended for before; who never denyed the Man Chriſt Jeſus, no more then the Saints of old, who confeſs to his inward manifeſtation, or Spiritual appearance within.

But ſtill this falſe Accuſer *S. B.* goes on with his falſe charges againſt me, takeing up a report from one *Bethel*, who ſaid (in publick) that I told his Wife, *that if ſhe believed in any other Chriſt then that which was within Her, ſhe was Damn'd.* This Accuſation I denyed, (as thus declared) which now in his Book, he makes a large report of the ſame, and ſaith, *that I know they were worthy to be believed before me.*

Anſwer. What their Reputation is, I leave at preſent, only this I declare was falſe as then declared, farther it was ſaid, that I charged Her with Blaſphemy. The truth is, I do not remember I ſpoke one Word to Her at that time, as to charge Her with Blaſphemy: But I

being diſcourſing with Her, and ſpeaking ſomething about the inward appearance of Chriſt in Man, ſhe was ready (I perceived) to Judge (as this Her teacher doth,) that I had denyed the Body or Man Jeſus, and declared of another Chriſt, whereupon ſhe immediately ſtarted up clapping Her hands together expreſſing theſe words, (I pray God I may never be ſaved by that Chriſt within) whereupon I ſaid, *then truly thou muſt be Damn'd*, for if Chriſt be not within the Apoſtles, ſaith, they are Reprobates. Theſe were the very words I ſpoke, not at all denying the appearance of Chriſt in Body.

So His and their Lies, and falſe Reports, I leave at their own door, knowing that a day of Account will come, when the Lord will bring the Hidden things of Darkneſs to Light, and will paſs Judgment in Truth and Righteouſneſs.

As for the reſt of the matter in that Page contained, about queſtioning with me about Heaven, I do not remember any thing of it as he has laid it down, only this I remember, that upon ſome queſtion demanded, I anſwered, *that I did believe Chriſt was in Heaven*, to which, *George Baſcome* or *Laurance Dill*, anſwered, *that I would deny it againto Morrow* : So that anſwer aroſe from that confeſſion, rather then the foregoing, as mentioned by *S. B.*

Now in anſwer to the thing he ſaid, I charge on him, *viz.* that he had not mentioned Chriſt as God, in the work of Mans Salvation, *Samſon's* Bond in his anſwer ſeems to affirm, that the Apoſtles, (although they knew that Chriſt was God as well as Man, yet they Preached up the Man only to be believed in for the Remiſſion of ſins, both to the Jews and Gentiles, and ſaith farther, that the Apoſtles do Joyntly Teſtifie of the (Man) *Jeſus Chriſt of* Nazareth *to be the* (*only*) *Lamb of God that taketh away the Sins of the World.*

Reply. I anſwer to the former part, although the Apoſtles in their firſt going out to preach Chriſt to the *Jewiſh* People, did mention the Manhood, yet this did not at all Argue, that he muſt not believe in, as God, for the Remiſſion of Sin, for as I have ſaid before (to the ſame purpoſe,) there was ſufficient cauſe for them ſo ſtrongly to contend with that people, who had the Scripture, and by the Scripture did underſtand that there was a mighty Prince to ariſe of the ſtock of *David*, that ſhould ſit upon his Throne, and Reign over the Houſe of *Iſrael*.

The Apoſtles might therefore Judge in themſelves, that it would be in vain for them to Preach to the *Jewes* of the Inviſible Glory of Chriſt, till this Scruple were removed, *viz.* whether Jeſus of *Nazareth* were the promiſed *Meſſiah*, yea or nay.

So

So I ſay this was their work, thus to Teſtifie of him, and then it rightly falls in, after they were brought to believe that this was really he that ſhould come, and that they were not to look for another, and that this King was cut off by ſuch an Ignominous Death, (I ſay,) it did then rightly fall in, to Teſtifie and declare, and to give them an underſtanding what manner of King he ſhould be, over what People he was to Rule, as alſo what manner of Kingdom it ſhould be, *viz.* a Spiritual King, a Spiritual Kingdom, and a Spiritual People, even Spiritual *Iſrael*.

But when the Apoſtle wrote of Chriſt to the believing *Romans*, he declared him as God Bleſſed for ever as well as Man, *Rom.* 9. 5. Alſo he declares him the Lord from Heaven, the quickning Spirit, 1 *Cor.* 15. He calls him the Second *Adam*, the Lord from Heaven, and whom *Paul* was firſt ſent forth to Preach, *Act* 26. He was ſent to turn Men from Darkneſs to Light, and from the Power of Sathan to God, by all which it appears plainly that it was never the work of the Apoſtles, nor of any of Chriſts true Miniſters, to Preach Chriſt to be believed in for the Remiſſion of Sins, as Man only without the God-head, *Therefore what God hath joyned together, let no Man put a ſunder.*

2. Whereas *S. B.* ſaith, that the Apoſtles bore a Teſtimony joyntly to the Man, that he was the (only) Lamb of God that taketh away the ſins of the World. No *Quaker* denys that.

And *John* ſpeaking of Chriſt, ſaith, *He was prefered before him,* for (ſaith he) *He was before me.* Now if he had ſpoke of Chriſt barely as Man, then *John* would have been found a falſe witneſs of Chriſt, for as Man, *John* was ſix Months before him as to his Age, as may appear in *Luk.* 2. So he that but a little before charged me, with belying the Holy Evangeliſt, *John* himſelf is fallen under the condemnation, and I am clear of his charge.

Having thus Traced *S. B.* through his four Arguments, frained to prove his firſt Charge, and given to each of them a particular anſwer, grounded upon plain Scripture, Truth and right Reaſon agreeing thereto, and his many falſe and Slanderous accuſations brought fourth againſt me and the Light by me believed in, with his Mallicious reproachful Lies and Blaſphemies, againſt the appearance of God in the Creature, and given anſwer thereto.

I intend now (God willing) to paſs forward, to note his following Irregularities, he having to do with other Friends as well as my ſelf, *viz.* The *Lyes*, *Slanders*, *Mockings*, *Blaſphemies*, and *Falſe Interpretations* of the *Scripture*; and to give Anſwer to the ſame, as I ſee occaſion: not

intending a large diſcourſe upon each particular: But as it were to note here and there, as I ſee a neceſſity, to lay open his Deceit, thereby to clear the Truth, and Friends falſly charged.

And now to begin with his firſt work following, in *pag.* 24. he ſaith, *William Bullock* (whoſe name by him is miſtaken) his name is *Stephen Bullock*) *was the next Diſputant, who mentioned the firſt of the* Rom. 19. which he ſaith, *doth not at all anſwer the preſent matter by way of proof, to prove the* Saviour *within to be the* True Chriſt.

Now here mark how this Interpreter, in his Interpretation of this Scripture, doth make uſe of one word, *viz. Shewed it to them in the Text*, which ſeemed moſt fit for his turn, not only to confound, but quite to race out the other, (*Manifeſt in them*) as if it had never been Inſerted, that thereby it might not prove that, for which (I judge) this Scripture was brought to prove the inward Manifeſtation of Chriſt, as God who is Truth it ſelf, even as Chriſt ſaith, *I am the Way, the Truth, and the Life.* Now in the foregoing verſe, the *Apoſtle* ſaith, *The wrath of God is Revealed from Heaven, againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs*; Mark! here is a Generation that holds the Truth in Unrighteouſneſs, (and thus he cleats it up) becauſe (ſaid he) that which may be known of God is manifeſt in them, *viz.* in theſe unrighteous Men, but is it not hid in them, nay, it is manifeſt in them, for he hath ſhewed it unto them. Now this word [unto] this Prieſt hath mad uſe of, to overthrow the true ſence of the word [in] ſo that by this his interpretation, having raiſed out the internal manifeſtation, or inward Teaching of Gods Spirit in the Heart, he hath only ſet up an External Teacher without, *i. e.* the Viſible Creation without, by which only, neither he, nor the wiſeſt Man in the World, by all their Craft, School-Learning and Fleſhly Wiſdom, are able to attain to the knowledge of the Inviſible God, as it is written, 1 Cor. 1. 21. *The World by Wiſdom knew not God*, but this Apoſtle witneſſeth that they, *viz.* that wicked Generation had known God, but did not like to Retain him in their knowledge, *verſ.* 28.

So then if the true knowledge of God cannot be Attained too by the Wiſdome of this World (which is not able to ſearch into the Miſteries of the Viſible things,) as is plain by the Apoſtles words in the forenamed, 1 Cor. 1. 17. *The World by Wiſdom knew not God*, then its clear, that they had another Teacher, that Informed them in the knowledge of God beſides the Viſible Creation.

The next Scripture this ſaid Prieſt undertakes to open, is in Page 25. *John* 6. 63. *The Fleſh profiteth nothing, it is the Spirit that quickeneth*:

About

About the Interpretation of which he ſeems to be greatly confounded, not knowing what Fleſh that is that profiteth nothing, and what Fleſh that is, that is the Souls Food, that came down from Heaven, of which if any Man eat he ſhall live for ever: So having oppoſed the pure Heavenly Light, who is the Saints Teacher, he himſelf is left in the Dark, with which his own deceived Heart is Darkned: So though he ſaid theſe Scriptures did not appear to Anſwer the matter in Hand, yet they are of good ſervice to make manifeſt the Darkneſs of the Man.

And whereas Chriſt ſaith, *It is the Spirit that quickeneth*, after *S. B.* in his ordinary manner of turning and winding of that word, at length brings forth this concluſion, *viz.* though the Spirit be the Dead Souls quickner, yet it is not the quickned Souls Saviour.

Rep. To me this ſeems as ſtrange, and as Dark, and as confuſed a Sentence, as ever I heard expreſſed, by one that pretended himſelf a Wiſe-Man: But herein is the Scripture fulfilled: *Job* 5. 13. *He taketh the Wiſe in their own Craftineſs*: For it ſeems very ſtrange to me, that any Man ſhould be ſo Dark as to conclude, that that Spirit that giveth Life, doth not ſave from Death.

Now Man naturally is Dead, according to the Word of God: *In the Day thou Eateſt thereof thou ſhalt ſurely Dye*, and Death having got an Entrance into the World, through Sin; it paſſed over all Men, becauſe all have Sinned, now Death got Entrance, through the Firſt Man *Adams* offence; and Man now being under the Power of Death; by what means doth Man come to Witneſs Salvation, or Deliverance from Death, but by Chriſt, who is a Quickening Spirit, which giveth Life to the Soul thus Captivated under the Power of Death, which is Chriſt Jeſus the Quickening Spirit, which makes the Dead to Live, and ſets free from the power thereof, as is Witneſſed, *Rom.* 8, 2.

So this is my Teſtimony for Chriſt Jeſus, who is the Lord from Heaven, the *Quickning Spirit*, who is the Reſurrection and the Life, and raiſes ſuch to Life who are Dead and Buried in the pit of Death and Darkneſs, and makes them to ſit together in Heavenly places, in Chriſt Jeſus, ſo I ſay it is he, and he alone who is the Saviour of Mankind; ſo *S. B.* might ſee if the God of this World had not Blinded his Eye, that the *True*, *Chriſt* the *Quickening Spirit*, ſaves as well within as without, ſo that this Scripture was not mentioned in vain, but plainly proves the Spirit of Chriſt Jeſus in the Saints, to be their Saviour; both by delivering them from the Captivity of Sin, and being delivered to preſerve them from the Powet thereof.

The

The next Speaker (he ſaith) was *Patience Bullock*, who he ſaid, propounded a queſtion to him. Whether Chriſt could have ſaved us without his being God.

His anſwer, he grants it, and ſaith the Godhead gave the Efficacy and excellency to the Manhood, and in the 28*th* Page, he tells us, that the humane Nature of Chriſt was the only matter of our Salvation, contradicting the latter by granting the firſt.

Now *S. B.* what will the reſult of all this be unto thee, will not all thy wicked Blaſphemies againſt the Lord, and thy revilings of the pure Light, and the Dirt and Mire caſt upon the Throne of God in Man, now return upon thine own Head, thy wickedneſs may be ſeen (in this particular,) in many Pages of thy Book, ſometimes calling the Light a Glow-worm, ſometimes a curſed Goſpel within, Page 20. and frequently, the Idol Light within, but eſpecially in Page 15. there thou art found to joyn both, the Light (which we know and is ſure, is a Meaſure of Gods Spirit in Man,) and the Conſcience made tender by it, which is his Throne, in which he doeth chiefly manifeſt himſelf, (I ſay) thou haſt Joyned both together under a reproachful Term, (that Idol Light tender part within) ſo caſting Infamy and reproach at it.

So that which thou ſaid of me in Page 5. *viz.* is truly come upon thy ſelf, for thy Throat is an open Sepulchre, caſting out abominable Stinck, and Noiſome unſavory ſcents in the Noſtrils of God and all Godly Men. So with moſt reviling Speeches thou goeſt on, charging the Light with Antichriſtianiſme, and Villany beyond all the Antichriſts that yet hath appeared, which ungodly charge is Recorded againſt thee in Eternal Record, which thou ſhalt as ſurely feel the waight of it upon thine own Head as ever thou ſpoke it, and ſo I leave thee to the farther Judgment of the mighty God, whoſe Spirit thou haſt Villified.

But to proceed to thy Inferrences upon *Patience Bullocks* laſt queſtion, Page 29. Let me ask you this queſtion. Art not thou one of thoſe Carnal Goſpelers thou ſpeaks of, that reſts in a bare Hiſtorical Aſſent, that the Man Chriſt Jeſus of *Nazareth* is the true and only Saviour, while (ſayeſt thou) they are in no degree partaker of the Divine Nature, for certainly, if thou wert in that Nature, it would manifeſt it ſelf otherwiſe then it hath done, of Inſtance, thy mocking Friends in thy Houſe of worſhip in *Devonſhire* Tribe, calling one of the Friends Checkerwork, and when I reproved thee for it, as a thing unbeſeeming thy profeſſion, thou anſwerodſt wantonly, ſaying, why, is not his Name *White* and his Hatt Black, is not that Checkerwork. This is no Fruit of the Divine Nature, which is that which is Heir to the Kingdome, but on the

the contrary, it is a manifeſt Fruit of *Iſhmaels* Nature, ſcoffing thee at *Iſaac's* Son, and the Bond-Woman, which is to have no part of the Heavenly Inheritance: ſeveral other things I might Alledge, as truly gathered out of thy Book, which I forbear here to mention, and only content my ſelf with ſome of thoſe particulars, Noted by thine own ſelf, as Signs, or Fruits of the Divine Nature, which are a Lively Faith, and a Lively hope, which both theſe do Manifeſt themſelves (whereever they are, by Holineſs and Purity, as we may Read in *Acts* 15. 9. *How that the Gentiles who Lived in the Heatheniſh Nature, when they come to Receive the true and Living Faith, it manifeſted it ſelf by Purifying the Heart*; and this is a certain Truth, *where the Heart is Purified, the Hands will not be Defiled.*

And in 1 *Joh.* 3. 3. The *Apoſtle* gives a certain and undeniable Character of a Lively hope, ſaying, *Every Man that hath this hope in him, Purifieth himſelf, even as he is pure*: And in the 9 *ver.* Speaking of this Nature, ſaith, *He that is Born of God Sinneth not.*

So now compare thy ſelf with theſe Teſtimonies of the Saints in Ages paſt, and ſee if Thou can bring forth ſuch a Teſtimony of the true Divine Nature in thy ſelf: If Thou ſhould ſay, Thou could, Thy Book would ſtand as a Teſtimony againſt Thee, eſpecially toward the latter end, where Thou art found to contend with all thy Might, for Sin, (the Devils Kingdom) that Men cannot be free as long as they are in the Body.

Now then tell me, where is thy living Faith, and lively Hope thou ſpoke of? and art thou not then one of the Carnal Goſpellers thou ſpoke of?

And whereas *S. B.* ſeeks to caſt this upon the *Quakers*, he hath fallen exceedingly ſhort of his purpoſe, for we are not the Men that ever ſaid, the Graces or the Effects, or opperations of the Spirit within, is the true Chriſt and our only Saviour, (as thou chargeſt us) but our true Saviour is he, from whom thoſe Graces and Effects come, and by whom thoſe Opperations are wrought in us.

And ſeeing Thou were ſo exceedingly miſtaken, that Thou didſt underſtand indeed (as by Thine own Confeſſion) that we did make the opperations of the Spirit of God within us, (which thou calleſt the effects or Graces of the Spirit) to be our True and Only Saviour. How dareſt Thou then, ſo Wickedly to Villifie the Graces, Effects and Opperations of the Spirit of God and Man (if we had been ſo miſtaken) with ſuch Ungodly, Blaſphemous, Infamous Terms or Expreſſions, as in many places in thy Book are found as *Antichriſt*; Curſed Goſpel within *Idol-Light*, *Glow worm*, *Familier*, *&c.* How canſt Thou eſcape the Judgment of the

Righteous God; for the Lord hath found Thee out, and Thine Enmity againſt his Spirit is now diſcovered; thy covering is found to be too ſhort and too narrow, for thou art not covered with Gods Spirit; Thine own Pen hath diſcovered thine own Shame, and the Lord will make the People to ſee it, even as many whoſe Eyes he ſhall open, and thy words ſhall be thy Burthen in the day of the Lord, for the time draws near that the Lord will Reckon with thee, he doth but wait till thy Cup is full, and then he will Smite and not ſpare; except in the mean time thou do Repent.

But to Proceed.

The next Scripture (he ſaith) mentioned by me, was 1 *Cor.* 6. 11. *We be to prove Chriſts Inward Manifeſtation in the Heart, to Sanctifie and ſave Man from the Power of Sin, but ye are waſhed*, &c. where (he ſaith) *I Craftily omitted (in the Name of the Lord Jeſus) to abuſe their Judgements, to make them believe Juſtification in the Sight of God, is a work of the Spirit within us:* which I can ſee no other, but that he would have the work of Juſtification altogether without, and nothing of it known within; But miſerable is that Mans condition who hath no better Evidence of his Salvation then ſo, but muſt needs leave his Aſſurance for another World.

In Page 31. Take notice of the confuſion of this Prieſt, who after he hath ſo ſtrongly argued for the work of Mans Salvation, *viz.* that the whole work was perfectly Finiſhed at once (without us) in Chriſts own Crucified Body on the Croſs. Yet now he grants that it is to be wrought within us (not at once) but by degrees, even by the Spirit of God: ſo the work which was ſo perfectly and compleatly Finiſhed before without us, yet now it muſt be wrought within us, by the Spirit of God, before it can be effectual to us. This is confuſion with a Witneſs, is not thy whole work overthrown, let the Reader conſider and judge? is it not the ſame thing we have contended for, and is it not the ſame thing againſt which thou haſt hardned thy Heart, and Stiffned thy Neck? Is not this the Spirit of God that works thus Inwardly? that which thou calleſt *The Quakers Pretended Saviour*, which thou ſo often call *The Falſe Chriſt*, *The Devil*, with many other Reviling, Ungodly, Blaſphemous Speeches, or did the Quakers ever pretend to any other Saviour within, then the Spirit of Chriſt Jeſus, who is the Light, who is the worker of the things whereof thou Speaks: Well, all this doth Redound to thy own Shame, and will alſo make thy Judgment more then thou wilt be able to bear, except thou ſpeedily Repent.

Again

Again in pag. 31. *S. B.* ſaith, that I ſaid, that I was in ſome meaſure waſhed from my ſins, which he calls new Divinity, and a moſt falſe and dangerous Doctrine, for (ſaith he) he doth clearly deny that the *Meſſiah* Jeſus Chriſt of *Nazareth* hath at once, by his own Crucified Body (without us) on the Croſs, finiſhed Tranſgreſſion and Sin.

Anſwer. When will thy confuſions come to an end? dideſt thou not ſay but now, that though the Work of Salvation were done at once (without us) yet it muſt be wrought by degrees, by the opperation of the Spirit within, and now I come to bear Record to the ſame thing, you cries out, falſe and dangerous Doctrine; who is ſo Blind that cannot ſee thy confuſed Doctrines, who can but Judge thee even Drunk with Enmity, as a Man overcome with Strong-Drink, Reeling this way and that way, and but ſeldome in the Right way, one while confeſſing to the Spirits working within, and by and by denying it again, beſides he doth not only ſay, that it is falſe and dangerous Doctrine, but in Pag 32. he tells wherein, ſaying, it plainly denies the one Propitiatory Sacrifice of the one Crucified Body of the Man Jeſus Chriſt: Immediately (after his uſual manner) breaking forth in reviling expreſſions againſt the Light, calling it unbloody Redeemer, Idol-Light, and the *Pope*, in all which his Enmity is greatly manifeſted againſt the Graces, Effects, and opperations of the Spirit within, which (he ſaith) in page 29. the *Quakers* make their true and only Saviour.

The next Scripture words mentioned by Friends was, as he ſaid by *Stephen Bullock*, Rom. 8. 2. *The Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death*; which was brought to prove that the Spirit of Chriſt in Man did ſave from Sin, and although the Scripture was clear in it ſelf, yet it appears, he would have ſome Argument framed by the Friend, who not anſwering immediately (*Iſhmael* like, the Mocker, who Mocked at *Iſaac*, the Figure of the true ſeed) he broke forth in a Mock, ſaying, *Long faſting parhaps hath made him ſo Empty*. Note, this was the Friend that gave forth the Challenge to try their God by Faſting.

By this Scripture, *i. e. The Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death*; he ſaith, that the Apoſtle doth not mean, that the Spirit did ſo *free him from Sin and Death*, as that he was ſimply delivered from either, but ſo that it ſhould not Dominere over us, nor Damn us.

Suppoſe it were ſo that we could grant him this, yet ſtill the Scripture ſtands on the Spirits ſide, (and ſo conſequently on our ſide againſt this Prieſt, for if he doth ſave but from the Dominion of ſin, that is no ſmall

degree of Salvation, ſo by Right and good Reaſon, the Spirit was in *Paul* as a Saviour, and made him free, which if this could be proved, that the Spirit of Chriſt was ever in any Man as a Saviour, thou ſaidſt thou wouldſt give up the Cudgels. But it is plain that *Paul* became Dead with Chriſt, Crucified to the World, Dead to Sin, and Alive to Righteouſneſs, and all this through the inward working of the Spirit of Chriſt Jeſus.

Farther he Ignorantly affirms, that the Death *Paul* was Delivered from, was nothing elſe, but the Power of a Natural Death; here People may behold the Ignorance of the Man, was it a Natural Death that *Paul* ſo much complained of? *Rom.* 7. 24. Was it not the Body of Death, the Old corrupt Nature, which was not yet quite overcome, yet the Law or Power of this Body of Death was ſtrong in his Members, and this was it, that he cryed for deliverance from, and that was it from which that Law of the Spirit of life ſet him free.

In Page 34. *S. B.* ſaith, *F. E.* ſtept again, and ſaid, *I in thee, and thou in me.*

I *Anſwer.* The end for which I made uſe of the Scripture, was to Teſtifie to the indwelling of Chriſt in the Saints againſt his wicked charge, that the *Quakers* Saviour within, was the falſe Chriſt, which perhaps the word might be miſtaken in uttering, yet it ſtands firm in the Record of the Scripture for Truths advantage, in plain Scripture Words (*I in them, and thou in me*) and is part of Chriſt Prayer to the Father who heard him always, although *S. B.* by his Interpretation ſeeks to hide the true ſence thereof, and to give a meaning that may anſwer his own End.

In pag 36. *S. B.* ſaith, Mrs. *Bullock* asked him, whether he did make our Chriſt within us to be the Devil, to whom he ſaith, he made anſwer, *viz. That he did Solemnly, with much Reverence (in the preſence of God, to whom I muſt ſhortly be accountable for my Words)* declare, that I do moſt aſſuredly know, that a *Quakers* pretended Chriſt within him, (Mark) who *Sam. Bond* ſaid that was, page 29. The Graces, effects and opperations of the Spirit within them; whom here he calleth the falſe Chriſt, the Devil, with whom (he ſaith) *We ſhall be Damned in Hell*, if we Repent not (Damnable Doctrine indeed) no wonder he put ſuch a Blaſphemous queſtion to *Will. Wilkinſon, viz.* Whether our God were in Hell, Sav'd or Damn'd, ſuch abominacle vapours aſſends out of his Bottomleſs Pit many times. But of this foregoing anſwer, his own Pen hath accuſed him, for had not he accuſed himſelf, I know not any that could;

could; but as Chriſt ſaid, *Nothing is Hid that ſhall not be uncovered.* And for his Warrant to confirm this Sentence, he urgeth, *Joh.* 8. 24. *I ſaid therefore ye ſhall die in your Sins*; which Scripture, with the 21*ſt verſe*, to which it relates, I turn back again upon himſelf, as his own Portion, for it is the Doctrine that he Preaches to the People, that they cannot be free from ſin while they live, who can otherwiſe Judge, if ſo, but that both he and all that Dies in the Faith of his Lies can eſcape Damnation, except (with the *Papiſt*) thou canſt find a *Purgatory*, for into the Holy City nothing muſt Enter that defileth or worketh abomination, *Rev.* 21. 27.

Farther this *Bond*, after his uſual manner of wreſting the Scripture, goes on to comment upon another Scripture, alledged by one of the Friends, *Eph.* 5. 13. *But all things that are Reproved, are made manifeſt by the Light*, &c.

Which by Light (he ſaith) we are to underſtand, a ſin Reproving Light, which he farther ſaith, is the Light of the Scripture.

But where doſt thou find the Scripture called a ſin reproving Light, we read indeed in *Timothy*, that it is profitable for Reproof and Inſtruction, to make the Man of God perfect, and to Furniſh him throughly to every good work, but though it be ſerviceable to reprove the Actual Sinner, what is this to the manifeſtation of ſin in the Heart, before it breaks forth into Action, which only is made manifeſt by the Light or Spirit of Chriſt, as in *Joh.* 16. 8. and whereas he ſaith, the Scripture is frequently deſcribed by Light, alledging for proof, *Pſal.* 119. 105. *Thy Word is a Light unto my Steps.*

To this I anſwer, that (Scripture) is not there mentioned. If he ſay it is the Word, to this I farther give anſwer, that the Scripture in no place calls it ſelf the Word, though *S. B.* without any Scripture ground, calls it the Written Word, but it ſaith, God is the Word, and Chriſt is the Word, and *Ezekiel* ſaith often, *The Word of the Lord came unto me, ſaying*, ſo that it notes the Word, and the ſayings, which ſayings are (many of them) Recorded in the Scriptures of Truth, and are properly the true ſayings of God, who is the Word, *Joh.* 1. 1. He farther to confirm the Scripture to be the Light, doth Note, *Joh.* 3. 16. *Every one that doeth Evil hateth the Light*: But experience tells us, that every Evil Man doth not hate the Scripture, but delight (many of them) to Read it, and Teach it their Children, but their Enmity is againſt the Light, that makes manifeſt ſin and Iniquity in the Heart, which is the Righteous Principle of God in the Heart, the ſure Word of Propheſie, to which the Saints of Old did take heed, which is preferd

before the ſound of Words without, for the Words without may be falſly Tranſlated, and the true ſenſe of them may be changed, and falſly Interpreted, or written in another Tongue, or the Scripture (being made up of ſeveral Creaters) it is poſſible it may be deſtroyed, but the Inviſible Word, the Light (Chriſt Jeſus) could no Man deſtroy, whom the Apoſtle *Paul* ſaith, ſpeaketh from Heaven, Gods belovedSon whom we are to hear, not rejecting the Scripture as it is truly Read, for it bears witneſs to the Light Chriſt Jeſus.

Several more Lies, and falſe accuſations I meet with in his Book, as page 38. (he ſaith) the Teaching *Quakers* ſaith, *Chriſt is manifeſt in their real Fleſh*, but the Fleſh of (Chriſt) was only in ſhew and appearance. And in page 38. he charges *William Harriot* for ſaying he denyed their out-ſide Chriſt, which words I do not remember in the leaſt, neither do any Friend or other People that I have ſpoke withal, witneſs any ſuch word ſpoken by him.

And in page 40. he Proceeds farther with his falſe charges, ſaying, *The* Quakers *deny that Chriſt was true Man, conſiſting of Body and Soul*, (which is another Lie) and in the ſame page, he ſaith, *A teaching* Quaker *doth deny Jeſus to be the Chriſt*, and therefore a Teaching *Quaker* is a Lier and an Antichriſt.

O thou ſhameleſs Man! when wilt thou ceaſe to caſt Dirt at Gods Herritage? when wilt thou ceaſe to accuſe the Innocent? whom doſt thou think to Harm, by thy Slanders and Evil aſperſions, for they return upon thine own Head, and that moſt juſtly, for thy Nakedneſs is hereby uncovered to thy ſhame, yet canſt thou not ceaſe, but ſtill goeſt on to defame thoſe Innocent People whom the Lord loves and delights in, even thoſe whom thou diſdains, whom the Lord hath Begotten his own Image in, even thoſe doeſt thou accuſe to be of the Dragon and Beaſt, and to be contradicters and Blaſpheamers. Well, *The Lip of Truth ſhall be Eſtabliſhed for ever, but a Lying Tongue is but for a moment*, Prov. 12. 19.

Another Grand accuſation *S. B.* lays down in page 41. *viz.* The profeſſed perfection of a *Quakers* ſeeming Sanctity, conſiſts in (thee and thou) thereby denying all Reverential reſpects to any ſort of Men, of what Ranck or Quallity ſoever.

Reply. Though it be certainly true, that the Faithful People called *Quakers* do uſe the Words (thee and thou) to a Singular, yet it is moſt falſe to ſay, that we do it for that End, to deny all Reverential Reſpects to all ſorts of Men, *&c.*

In denyal of this his falſe Accuſation, I do here Teſtifie (in the preſence of God) that when I firſt took it up, it was in the true tenderneſs of

of Conſcience, and in obedience to the Inward requirings of Gods Spirit in my Heart, who required obedience of me: And when I firſt uſed the word to my Superiours, it being in the Infancy of Truth in this Iſland, and People had not been uſed to ſuch a manner of Speech, and my ſelf having been accuſtomed to ſay you to a particular Perſon, it became an exceeding great Tryal, ſo that if I could have had Peace where I ſtood, I believe I ſhould not have Submitted, but it was Manifeſt that it was the practice of the Saints in all Ages of the World, to the end of the Primitive times, ſo that this manner of Speaking [you] to a Singular Perſon, came up under the Reign of *Antichriſt* in the Dark Night of *Apoſtacy*, in which State I ſtood as well as many more, but when the Lord was pleaſed to begin to Rend the Vail that was over the Hearts of People, and the Morning Star aroſe, and the day of Chriſt began to break forth moſt clearly, then the Lord was pleaſed to begin to open mine Eyes, and I ſaw (among the many things that then appeared to be parted with) that this was one that I muſt part with, and I muſt come to the plain Language, which the Saints were in, in Ages by paſt, every one Speaking Truth to his Neighbour; otherwiſe I muſt part with Truth it ſelf, ſo I was even conſtrained to take up the Croſs in the ſelf denial, otherwiſe I ſaw I could not be Chriſts Diſciple.

So that this is another Slander againſt the Innocent, tending to the Filling up of *S. Bonds* Cup, to make way for Gods wrath to be Executed upon him.

For this I know, the Saints Leader is one, and Leads in the Path of Humility, all that do truly obey him; and in Humility I took up this Practice and not in any Pride, (the Lord knows) but can as truly give Magiſtrates their due as ever, always having an Eye to Conſcience, to keep that undefiled, that the Lord may have firſt his due: So the Honour belonging to Men, (to Fathers and Mothers) is in the Lord, and this is right, and according to the Goſpel order. *Eph.* 5. 1.

Now *S. B.* in his mannageing of this aſſertion againſt us, he lays down his Foundation thus, that (thee and you) (you and thou) are not always in Scripture, of diſtinct ſignification, but are ſometimes of the ſame ſignification, and to prove this, he names, *Lev.* 19. 12. *Ye ſhall not Swear by my Name Falſly; Neither ſhalt thou prophane the Name of thy God*; and to this adds, *Jer.* 3. 12. *Return thou Back-Sliding* Iſrael, *and I will not cauſe mine anger to burn forth againſt you.* Reply, Take notice of the Subtilty of this Crafty Prieſt (he not being willing to come to the true Language, neither being able himſelf to bear it) he ſeeks to Blind the Eyes of People, that ſo he may keep them in their Sins, by perſwading

ding them that God himſelf puts no difference (ſometimes) between the words, but makes them both of one ſignification.

And thus he ſeeks to Blind People (perverting or hideing the true ſence of the Scripture, and putting upon them a ſence beſt pleaſing to himſelf, for the carrying on of his intended deſign.

But for all that thou haſt ſaid, or all that thou haſt yet farther to ſay, ſhew me but one Scripture in all the Bible, where the Lord or any one particular Saint ever made uſe of this word [you] to any one particular Perſon, where there was no more (at leaſt) included; otherwiſe thy Argument will fall to the Ground, like an old Building whoſe Foundation is Rotten, and as in reaſon to uſe the word (thee or thou) to many, is Ridiculous among Men, they being evermore proper to the Singular number, and altogether improper to the Plural; So on the other hand [you] being formed of [yea] the Second Perſon in the Plural Number, is likewiſe Ridiculous to be put to the Singular. And as to the Scriptures by thee mentioned, (according to the true Sence of them) the plain Language is not at all confounded, neither is the words (thou or you) at all uſed out of their proper place, but each bears its own proper diſtinction and ſignification, for when the Lord ſpeaks to the Multitude of the Sons of *Jacob*, as to many (as it is written) *I will Multiply thy Seed as the Stars of Heaven*) then he uſes the word [you] but when he Speaks to his People in a particular or ſingular Sence, as to one Houſe, the Houſe of *Iſrael*, or to one particular Nation, he makes uſe of the word [thou, or thee] ſo the Scripture ſtands clear from *S. Bonds* falſe Interpretation, and the plain Language among Men unconfounded.

So this practice, it is agreeable both to Scripture, Precept, Example, and Right Reaſon.

But whereas *S. B.* would make his Hearers believe that the Ancient Saints did uſe it only as moved by the Spirit (it is true the Spirit always moves Men to Speak Truth) but let him ſhew me in any one particular, where they did uſe any other manner of Communication then [thee and thou] to a particular in their common Diſcourſe: and yet it did no ways hinder them Saints from giving to every one their due, Honour to whom Honour, Tribute to whom Tribute, *&c.* Neither were thoſe Saints exalted with Pride, as thou falſly chargeſt us, but Pride doth Manifeſtly appear in thee, who would have all to bow under thee, and put off their Hats (a practice never uſed by the Chriſtians in former Ages, that ever we Read off) and to bow and ſcrape, and ſuch like, (this its like would pleaſe thee well) and for want of this (I judge) thou art ſo filled with Envy againſt the Innocent, who cannot bow to

thy

thy proud Spirit, nor cannot reſpect perſons, knowing that it is contrary to the Faith of the Lord Jeſus, and contrary to the Doctrine of the Apoſtle *James*, who ſaith, *He that reſpects perſons commits ſin, and is Judged of the Law as a Tranſgreſſor*, Jam. 2. 1. 9.

And becauſe we cannot thus ſtoop to the proud Spirit, and bow to the Exalted will, who loveſt to have the preminence; therefore it is that thou are ſo filled with madneſs againſt us, calling us a proud People, a People of a ſurely Dumb, Scurvy, Sneaking, Deportment, and Carriage, making us to appear to thy hearers, (or at leaſt to as to many of them as will believe thee) that we were the worſt of Men, but this is no new thing to be reviled, for the Chriſtians in the Primitive times were accounted by the World as the off-ſcowring of all things, ſo we are contented to bear thy Reproaches, Railing and Reviling Speeches, knowing we are not above our Lord, whom thou haſt Reproached with as Reproachful Terms, as thou canſt find to caſt upon us his Servants. So I leave thee it this particular to the Lord to Judge thee, who will reward every one according to their Works.

And Proceed to the Scripture mentioned by *S. B.* in page 46. where he ſaith, I brought in the behalf of my Clyant (the falſe Chriſt) thus Doubling and redoubling his Blaſphemies, to the filling up the meaſure of his iniquity, the Scripture is, *Joh* 1. 7. *The Blood of Jeſus Chriſt his Son, cleanſeth us from all unrighteouſneſs*, and becauſe theſe Words ſeem to him too like a *Quaker*, therefore after his uſual manner, becauſe he cannot alter the words, he will make his interpretation thereof to ſerve his turn, and ſo turns all (only) outward, Chriſt outward, and Blood outward, and Cleanſing outward, *viz.* from the Pain or puniſhment of Sin, as is clear, page 47. ſo perſwading poor Innocent People, that the Word of Life which made the World, and preſerves all things by the Word of his Power, is ſuch a thing or Perſon that might be ſeen with a viſible Eye, and whoſe voice might be heard with the outward Ear, contrary to the Words of Chriſt, to the *Jews* who did ſee the Body and heard the outward voice, yet the ſame Jeſus doth Teſtifie, they neither had heard the voice of God nor ſeen his ſhape, and farther he ſaith, that God was manifeſt to three of the outward ſences, and ſo *Lodowick Muggleton*'s God is *S. Bs.* God, who ſaid, his God had Arms and Shoulders as he had, and this appears to be *S. B*'s Faith, that the God head was manifeſt Fleſh, real Mankind Fleſh, as in page 41. ſo that he would have the Efficacy of the Blood, extend no farther (at the utmoſt) then to take off the Puniſhment of Sin, which is contrary to the Apoſtle, in

Heb. 9. 14. Where he ſaith, *The Blood of Chriſt purgeth the Conſcience from Dead works to ſerve the living God.* And whereas *S. B.* would make his interpretation ſeem good by the following Words, if we ſay we have no ſin, we are Lyers, by this he would make People believe, that notwithſtanding all the cleanſing there ſpoken of, yet ſin remains, and they are Lyers that deny it, to which I give anſwer, *I do not ſo underſtand the Words*, but rather if any ſhall deny that they have any ſin, and ſo conſequently that they have no need of cleanſing, they are Lyers, and I have juſt reaſon ſo to Judge, after the Apoſtle had farther Enlarged his Teſtimony concerning Cleanſing, in the laſt *verſe* he ſpeaketh thus, (if we ſay) we have not ſinned, ſpeaking of the time paſt, and not of any preſent being of ſin. For indeed if there were no ſin, there were no need of a Saviour, no need of a Sacrifice, but this we do believe, by Nature all are Sinners, defiled with ſin, and children of wrath, having the Heart and Soul defiled with Works of unrighteouſneſs, but now being waſhed and Cleanſed from (all) unrighteouſneſs, what doeth, or can remain, when (all) is taken away, then the Soul muſt needs confeſs to the Truth that he hath ſinned, and this muſt needs be the meaning, otherwiſe the Apoſtle would be found contradicting his own Doctrine, *Chap.* 3. 9. *He that is Born of God doth not commit ſin*, and ſaith farther, *He cannot ſin, becauſe born of God*

In page 48. *S. B.* ſaith, he asked me a queſtion, *viz.* whether the Saints was cleanſed from all ſin by the water of regeneration, or by the Blood of Juſtification.

To the which (he ſaith) I anſwered, by the Water, which he ſaith, cauſed many People to Laugh.

Anſwer. Of this Queſtion, I remember not one Word, nor of the anſwer, thereto annexed, only this I very well remember, that when I ſpoke of the opperation of the Blood of Cleanſing, he looking to the People ſaid, it was never known, that ever the Blood of Chriſt ever cleanſed any Man from Sin, but he ſaid, it was the Water, (and ſaid) we deny the Water.

But having here an opportunity, I do bear forth my Teſtimony according to the Scripture, 1 *Joh*, 5. 8. *There are three that bear Record on Earth, the Spirit, the Water, and the Blood, and theſe three agree in one*, ſo that this I believe, that the Spirit, Water, and Blood, do agree in one in their operation, in Waſhing and cleanſing the Soul from ſin, and there is three that bear Record in Heaven, the *Father* the *Word* and the *Holy Ghoſt*

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The next Scripture Alledged (he ſaith) was *Heb.* 10. 15. *But a Body haſt thou prepared me*, to which Scripture ſeveral of us ſtrictly urged an anſwer, *viz.* who that (me) was for whom the Body was prepared, although (in his Book) he ſaid he anſwered, that it was the God head of the Son, yet I remember very well how he was at that time greviouſly confounded about it, and no other anſwer could we receive from him (at that time) ſo far as I remember, but this, *viz.* by (me) was meant the Body, though urged over and over, though now, after better conſideration, he hath brought forth a ſmoother anſwer in his Book.

And whereas in page 49. he ſaith, that the Leading *Quakers*, hath brought forth (in Print) that this prepared Body was prepared in Heaven, and brought with him into the Virgins Womb, which Body (he ſaith) that they the Leading *Quakers* calls a miſtical, Inviſible, Spiritual, Heavenly Body of Fleſh and Blood, and that the miſtical Inviſible Body, is the true and only Saviour, whoſe Birth, Death, Reſurrection and Glorification is (only) Miſtical and Inviſible.

Reply. I am perſwaded, if this Prieſt had known any *Quaker* that had ſo written as concerning that prepared Body of the Son of God, he had not ſo little Enmity in him, but he would have brought forth his Name or Book, whereby it might have been made manifeſt, but in as much as he hath done neither, I return it back upon him again as an Imagination forced upon his own Heart.

And as for that of *George Fox*, concerning the Nature of Chriſt, that it was not humane, but Divine, I have bore my Teſtimony agreeable thereto before, and ſo leave *S. B.* to prove it by the Scripture, which lies upon him as a neceſſity, in as much as he hath laid it down as a neceſſary point of Faith.

One thing more, of which he chargeth the Faithful Servant of the Lord *G. F.* is, that he hath abuſed the Scripture, 2 *Cor.* 5. 11. For we which live are always delivered unto Death for Jeſus ſake, that the Life alſo of Jeſus might be made manifeſt in our Mortal Bodies.

Now the abuſe charged on *G. F.* is, that he reads it thus, the Life of Jeſus is manifeſt in our Mortal Bodies, thereby making that preſent, which the Apoſtle makes future at the Reſurrection.

Anſw. The words [might be] doth not ſo much note the time as the end, wherefore the Saints were always delivered up to Death (even) for that very end, that the Life of Chriſt might be Manifeſt in their Mortal Bodies; all that might Dye to the Fleſh and to the World, and Sin might no longer Live in them, but that the Life of Jeſus might be Ma-

niſeſt in their Mortal Bodies; Now if *G. Fox* witneſſing the fulfilling of this, and did Teſtifie to the ſame, how did he abuſe the Scripture, or belye the Apoſtles words, as thou haſt falſly charged him, but it is plain thou haſt wreſted the Scripture, in that thou ſay'ſt it is only at the Reſurrection, when *Paul* himſelf witneſſed the ſame thing, before he went out of the Body. *Gal.* 2. 20.

And yet in contradiction Prieſt *Bond* ſaith in *pag.* 72. that the Body ſhall be raiſed Spiritual, as Chriſts Body of Fleſh and Bones, after the Reſurrection was Spiritual, our Bodies ſhall not be raiſed Natural corruptible Bodies, but Spiritual Incorruptible Bodies, though the Body of Man be not Natural corruptible or Mortal Fleſh and Blood, and as ſaith unfit for the Kingdom of God, but in the Reſurrection the Body will not be ſo, for it will then be Spiritual incorruptable, immortal Fleſh and Blood; Prieſt *Bond* in this hath contradicted himſelf, and is made to confeſs the Quakers Principles.

And for what thou haſt to charge *Iſaac Pennington* withal, (I believe) he was a Spiritual Man, and was better acquainted with Heavenly things then *Sampſon Bond*, and ſo could ſpeak as he had known, felt, and received them in Spirit, which is a Myſtery to every Natural Man, for the Wiſdom of this World (with all the acquired parts that it can Furniſh the Natural Man withal) cannot know or Receive the things of God, becauſe they are only known and received in the Spirit.

But it had been a great point of Wiſdom in this Prieſt to have been ſtill and quiet, and not to ſpeak Evil of the things he knew not, neither underſtood, but he that thus will rail againſt the Light of Chriſt which (the Saints believe in) will not ſpare his Diſciples.

Thus have I ſearched over the firſt part of his Book, which concerns his firſt charge, wherein I have noted ſome of the abuſes, Slanders, Blaſphemies, Confuſions, and ſoft contradictions of *S. B.* and (according to the Meaſure of Light I have Received) briefly anſwered the ſame.

I ſhall now paſs on to the Second charge, *viz.* that the main end of the Quakers Meeting in theſe Iſlands, is to make the Lords Chriſt his Holy Spirit; his Angels and Apoſtles, all Lyers and falſe Witneſſes of God.

And to make good this his Ungodly falſe charge againſt us, he lays down this for his Foundation, *viz.* That we are *G. Fs.* Diſciples, and therefore that this is our Principal, that the Light is in us, (which he calls pretended Light, is our true Chriſt, Teacher Rule and Guide, to be heard, believed in, walked unto and obeyed as the only Saviour, to give Remiſſion of Sins and Salvation with God, to which he ſaid we conſen-

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ted, from whence he draws down this concluſion, *viz.* That we did thereby Grant, that the end of our Meetings, is to Teach a denial of Jeſus Chriſt of *Nazareth*, the Man approved of God to be our true and only Saviour which Teaching (ſaid he) is to make the Lords Chriſt, his Holy Spirit, his Angels and Apoſtles, all Lyers and Falſe Witneſſes of God.

Reply, The Ground of this his charge, is of the ſame Nature, with the former, becauſe we confeſs to the Spirit within (which is Light) aud therefore he concludes that it muſt needs follow, that we do deny the true Chriſt, which he concludes to be the Man Jeſus without, without having any reſpect to any thing that dwelt within, or (at leaſt) without any Reſpect to the Spirit of Chriſt, whoſe Office it is to cleanſe the Soul from Sin, and ſo conſequently doth ſave and Redeem from under the power of Death.

Reply. This his charge is abſolutely falſe, for our Hearts, *viz.* The Hearts of the Faithful amongſt us, is truly ſet to ſerve the Lord, and our main end is truly to Worſhip him in Spirit and in Truth, and if in the Indeavours of our Hearts to bring this our end to paſs, and for want of a true underſtanding in the Scripture, we had miſt of the thing, muſt it needs be charged on us, that it was our main end ſo to do, (I believe) few that have any tenderneſs in them, will believe thee.

But on the other Hand, it is Manifeſt that the Man Jeſus did declare himſelf the Light of the World. *Joh.* 8. 12. and ſo to be believed in, *Chap.* 12, 46. now as Man barely underſtood how could he be the Light of the World, which Light is a Heart ſearching Light, *Rev.* 2. 23. therefore it muſt be underſtood in the Spirit, and he declares himſelf one with the Father, *Joh* 10. 30. in whom dwelt the fulneſs of the Godhead bodyly, who was before *Abraham*; *John* 8. and it was the Godhead, the Inviſible power, for which the Body was prepared, and this power dwelling and acting in the Body, was that which unheld it in this great work of Mans Salvation, and it was through the excellency, worth and power of the Indwelling Spirit which was one with the Father, which the Inviſible Eye only could behold, by which the ſatisfaction was made, and the purchaſe of the Heavenly Inheritance obtained, by whom Remiſſion of Sins, Juſtification, Sanctification and Everlaſting Redemption is obtained, this is he in whom we confeſs to be our true and only Saviour, in whom we believe. And in as much as he did direct his Diſciples, that after his departure, they ſhould wait for his Spirit, which the World could not receive then, no more then they can do now: which (ſaith he) dwelleth with you and ſhall be in you; and this Spirit was

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to be waited for, even by his Diſciples that had been taught by him, and he was to be their Guide, and their Inſtructor, and their Leader, and in the Spirit they were to Worſhip the Father, and this is the word of Faith, even Chriſt, the begetter of Faith in the Heart, and muſt be believed in and obeyed, and walked up to, according to his Inward Moons and requirings, which always moveth and leadeth into the things that is good, and maketh manifeſt the Evil, and reproveth for it: and this is not received by Natural Generation, but by the Inſpiration of the Almighty, which is Light, which ſhines in our Hearts, and gives the knowledge of the Glory of God, in the Face of Jeſus Chriſt, and this Spirit, Life and Power dwelt in the Son of God without meaſure: but in the Saints in meaſure; and this is he by which the Saints are Sanctified, and do receive full aſſurance of the everlaſting unchangeable Inheritance, and this is wrought by degrees, by the ſame Spirit by which the Saints are continually given up to Death, to dye to Sin, to dye to the Fleſh, to dye to the World, that the Life of Jeſus may be made Manifeſt in their Mortal Bodies.

And the Manifeſtation of this Spirit being given to every Man to profit withal, and we believing that every Man hath Received a Meaſure of this pure Light, according to *Joh.* 1. 9. therefore do we direct People to turn in their Minds to this Heavenly Principle, this Heart ſearching Light, that makes Manifeſt Sin and Tranſgreſſion, and leads the Soul out of Captivity, from under the Power thereof, and theſe things we declare and Exhort People to ſubmit unto the ſame, for herein only is the true Spiritual Worſhip witneſſed.

And now *S. B.* what wilt thou ſay? Wilt thou judge this is to deny Chriſt? or to make him a Lyer, who was truly God? or to make the Holy Spirit a Lyer, to whom we thus Teſtifie? or to make the Angels Lyers, who Teſtified to him as a King whoſe Kingdom was not of this World? or to make the Apoſtles Lyers, who bare ſo large a Teſtimony to his Spiritual appearance, I know and am ſure had thou received thy Meſſage from the Lord, or ever walked in the Path of the Righteouſs, thou wouldſt have had another Meſſage to declare; then any yet I can ſee come from thee.

Now all the Scriptures that *S. B.* brings to prove his charge, they are ſuch as proves the ſame Jeſus to be the Saviour, who was one with the Father; And however theſe Teſtimonies of Chriſt, the Spirit, the Angels and Apoſtles, ſeems to ſpeak of the outward Man; yet thereby we cannot underſtand it any otherwiſe then as he was the Chriſt and Saviour

Saviour of the World, who dwelt in the Father, and the Father in him, and the words he Spoke they were not his, but the Fathers that ſent him.

But he goes on to Revile the Light, with his common term of Idol, which Idols and Idolatrous practiſes was ever hateful unto God; But the more he Reproaches it, the more he doth heap up Vengeance upon his own Head; to be Executed upon him in the day of the Lord.

The next thing to be conſidered, was a Sentence of Scripture, Spoken by *Will. Harriot*, in denyal of the Prieſts falſe charge, concerning our Meetings; ſaying, *The* Apoſtle *Travelled in* Birath *for the* Gallations, *till* Chriſt *was formed in them*, which words he Spoke without naming *Chap.* and *ver.* for which he derides him, and calls him *Impertinent Simpleton*, and with all he Glories that he could readily point at the *Chap.* and *ver.* to which I anſwer, is this any point of Religion? Is it any matter of Salvation? Is it not rather a chief part of thy Trade, which thou haſt been Exerciſed in more then twenty years: and peradventure Received for thy Hire, ſeveral hundred pounds worth, (and this is contrary to the Doctrine of Chriſt, and agreeable with the Practiſe of *Balaam*, who Loved the wages of Unrighteouſneſs) now it were a ſhame for thee Trading with the Scripture ſo long, and not to have thy Trade perfect.

The Scripture was *Gal.* 4. 19. The which Scripture this Reviling Prieſt makes uſe off, to Reproach the (Light) thus. If when *Paul* writ to the *Gallations*, *Chriſt was to be formed in them*, then the Light in every Man (the *Quakers* Rotten Principle, which is in every Man by Natural Generation (he ſaith) is not the *True Chriſt*.

Rep. In defiance of this Heavenly Principle, I ſay thou art an Ignorant Man: for this Light is of a more Noble Birth and Generation, for it is of Gods own begetting, and ſo not of a Fleſhly Generation; for that which is Born of the Fleſh is Fleſh? but that which is Born of the Spirit is Spirit.

And it is one thing to have this principle in them, and another thing to be in Union with it, it is one thing to have it in a Man, and another thing to be formed into its likeneſs, now none can Witneſs the formings of Chriſt in them, but ſuch as do receive Chriſt (the Light) they, and only they, receive Power to become Children of the moſt High God, even they that believe in his Name, which is the Power, by which Chriſt Jeſus was raiſed up from the Dead, and ſuch who by Faith lay hold on the Power, the Word of Life, the quickning Spirit, by which the Saints are begotten again into Chriſts Nature, and Chriſts own Nature raiſed up in them, and ſo is Chriſts Word fulfilled; you in me and I in you: And thus to know Chriſt is, not to deny the Body which ſuffered and Roſe again, for the Saints which Teſtified of the Man, did alſo bear Witneſs to the Spirit which was their Guide, and Leader, and Inſtructer, and Saviour, and Saved them from the Body of Death, and Power of Darkneſs, and Law of Sin, and Mortified Sin in them, and their Vile affections which were upon the Earth, was Subdued by the Spirit of Chriſt, and they came to know him to be the quickning Spirit, quickning and Enlivening them, and raiſing them up, to ſit in Heavenly places in Chriſt Jeſus, ſo Old things were Witneſſed to paſs away, and all things to become new, new Nature, Will new, Aſſertions new, Deſires new, all New.

The next thing to be conſidered, is his Ridged ſencering of *Will. Harriot*, with his Fellow Seducers, (as he calls them) Pag. 59, 60, 61. In which he ſhews his Perſecuting Spirit, in paſſing ſuch a Sentance as Whipping, for no other Tranſgreſſion then to deny ſuch

a Doctrine as is not truly grounded upon the Scripture, and not only ſo, but in divers particulars contrary to the Scripture.

And for this, he takes the Scripture for his Rule, *Joh.* 2. 13. *And Jeſus went up to Jeruſalem, and found in the Temple thoſe that Sold Oxen, and when he had made a Whip of ſmall Cords, he drove them out of the Temple, and ſaid unto them, make not my Fathers Houſe a Houſe of Marchandice*

Now Mark? what ground hath he, or can he rightly gather from hence, to puniſh a Man with Corporal puniſhment, for matter of Judgment and opinion, becauſe he cannot receive his Doctrine, was this, for which they were Whipped, (Judgment or Opinion) was it not rather matter of Fact, and ſo juſtly deſerving Corporal puniſhment, for they were Buying and Selling contrary to the Law of God.

And how canſt thou be juſtified *S. B.* who art found doing the ſame things, who pretending to be a Miniſter of Chriſts, and to have received a gift for the Service of the Church, which is Chriſts Spiritual Temple, and yet contrary to the Doctrine of Chriſt, (who Taught his Diſciples to diſpence their gift freely) thou makes Sale of this thy pretended gift, making Merchandice of the Scriptures, and of thy Prayers, and of that which ye commonly call Sacraments, and thus thou art making Traffick of thy pretended gifts. So now do thou ſeriouſly conſider, and tell me which way thou canſt clear thy ſelf from this Tranſgreſſion, and ſo from juſt puniſhment, according to thy Tranſgreſſion.

Secondly, thy Tranſgreſſion is beyond the Tranſgreſſion of *William Harriot*, if thou cou'deſt make him out to be a Tranſgreſſor; or if thou couldeſt make good thy charge againſt him, he did not Curſe, or Reproach, or Villifie Chriſt, as thou haſt done againſt the inward manifeſtation of the Spirit in the Saints whom we believe, and are ſure is that very Spirit in Meaſure, in each that dwelt in Jeſus Chriſt without Meaſure, whom thou haſt Revi'ed, Blaſphemed, and Reproached, whom the Lord will reward according to thy Works.

And thus thy perſecuting Spirit doth manifeſtly appear, ſo that we ſee plainly, (had thou Power in thy Hands) what would become of all ſuch as Decented from thy Doctrine, Corporal puniſhments would ſoon attend them, Whipping Poſts, and Gibbets, and Halters, and ſuch-like, would ſoon be our Portion from thee, whom I once heard to ſay, that we Lackt a Halter to Choak our Errors, a manifeſt Token of a Perſecutor, who art alſo found here preſſing the Magiſtrate, (as much as in thee lyes) to Execute their Power againſt ſuch as Diſcent (not from the Scripture) but from thy Judgment or opinion of the Scripture, nor from the true Chriſt.

The next Prater, (he ſaith) was *William Wilkinſon*, who becauſe himſelf hath anſwered the ſeveral particulars, wherein he was chiefly concerned, I do not find ſuch a neceſſity ſo much to concern my ſelf with the ſame.

In the 62. Page, this Prieſt reaſoning ſtrongly with *William Wilkinſon* againſt the inward appearance of Jeſus Chriſt the Saviour of the World, he ſaith, that *Fran. Eſtlack* ſhot his Boult, and ſaid, the Deity was in him.

Anſwer. The word (Deity) was not mine but his own: Nevertheleſs I did bear my Teſtimony to the Indwelling of the Spirit of Chriſt. And here (Mark) he undertakes to know and declare my meaning, (meaning (ſaid he) that the Deity (only) was my true and only Saviour) which by adding this Word (only) ſeeks to perſwade People that I deny the Body of Chriſt, but to this I have ſaid ſufficient before, but immediately in a kind of deriding manner, in anſwer to my Words ſaid, *So he is in Catts and Doggs.* Judge, is not that an Irreverent Expreſſion.

But

But here by the way, I cannot but take notice of his expoſition of the words of the Apoſtle, 2 *Cor.* 5. 16. *Though we have known Chriſt after the fleſh, yet henceforth know we him ſo no more.*

Here he ſaith (Fleſh) is not here taken for the mankind nature of Chriſt; but Fleſh is to be underſtood in this ſenſe, (*viz.*) we muſt know him no more after worldly greatneſs and honour, creature Pomp and Dignity: So this Prieſt ſaith the word (*Fleſh*) is to be underſtood.

To which, I anſwer, although the *Jews* did expect the *Meſſiah* ſo to come, this was but their blind imagination: But when was he ever known ſo to come? When did either *Jew* or *Gentile* ſo know him? Therefore, I ſay plainly, (to me it doth appear that *S. B.* hath greatly wronged this Scripture; for he (*viz.*) the Apoſtle, doth ſeem to confeſs that they had known Chriſt after the Fleſh; but ſure I am, they never ſo knew him, as decked with the Glory of this world; for he ſaid, *The Son of man hath not where to lay his head*: So by the Fleſh could not be meant of a fleſhly glory. From whence I thus argue, If Chriſt muſt be known no more after the Fleſh, then he muſt now be known only after the Spirit; or elſe the knowledg of Chriſt muſt ceaſe, for that will truly follow: And if ſo, then the Fleſh of Chriſt as Man, and the Spirit which is God, is truly diſtinguiſhed; ſo God is not the Fleſh of the outward Man, neither is the Fleſh of the outward man God, as this Prieſt doth preſumtuouſly ſeem to affirm, without any true ground of Scripture to maintain his Doctrine.

But this by the way.

But to return again to the words or expreſſion of this Prieſt, for which I did before charge him with Blaſphemy, he ſought to gloſs it over before the people, as if he ſpake of God in a more general way, (although by his own confeſſion in his Book, he ſpake of him as a Saviour) as the Being of all Beings, and gives Life and Breath unto all living, and is the upholder of the Creation; without whom nothing could conſiſt.

Which he pretending this to the people, it was not at all out of the good order, to preſs the inward preſence or manifeſtation of Chriſt in his Saints: Yet a little farther, I ſtill making uſe of the former Scripture, which is, *Chriſt in you the hope of Glory*: At which he ſaid he was moved, and it was manifeſt by his prophane and ungodly expreſſion; *If Chriſt be in you, whether is he in your Brains, Leggs or Guts*: But this expreſſion as *S. B.* then ſpake it, he hath not truly ſet it down in his Book: But it appears he hath been exerciſing his File, he ſpake of in the beginning of his Book, having ſeen ſome Ruggedneſs in his expreſſion, which hath (perhaps) cauſed him to mince it, and alſo to change the word (Guts) into Bowels, to which he ſaith; my anſwer was ready (this is an *Iſhmael.*)

Yea, and I ſay again, thou art an *Iſhmaelite*, and I believe according to the name (in one ſence) thou art (heard of God) for the Lord hath heard thy revilings, and thy Scornings, and they are recorded and written as with the point of a Diamond, which ſhall never be razed out except thou repent.

And by theſe thy mocking and ſcoffing expreſſions, that Nature doth manifeſt it ſelf in thee more and more to be *Iſhmael's* Nature, the Son of the Bond-woman, who hath no part in the Inheritance with the Son of the Free woman; but muſt be caſt out, becauſe he was ſeen to mock at *Iſaac*, the figure of the bleſſed Seed: But thou art here found mocking at the true Seed, as it is raiſed up to raign in the hearts of Gods Elect.

The next thing I take notice of was the paſſage about old *Henry Smith*, who was, as at that day, above Eighty years of Age, to whom he ſaid poſitively, he ſpake them words (there inſerted in his Book) which I believe the one half of them were not expreſſed by him, though what he ſpake was to that purpoſe: But whether the Old Man heard his words, ſo as to underſtand them or not, I know not; for that ſence was greatly decayed in him, and he was likewiſe at a pretty diſtance from him; but it is likely he perceived he ſpake to him, which made him come down from his ſtanding: And had the old Man perfectly heard what he ſaid, it is probable he would hardly have anſwered, being a Man ſlow of ſpeech, and not free of utterance; and being aged he was conſtantly poſſeſſed with a trembling in his Body; ſo that none can ſay truly that he trembled for any thing the Prieſt had ſaid: But for what end he went to this Prieſts Houſe, neither what he did there I know not; but this I ſay, from that day forward, I never knew him any ways inclineable after any of that Generation, to the day of his death; who is now deceaſed, and I believe is at peace with the Lord.

But to go forward, in Page 68. *S. B.* ſaith of Jeſus Chriſt, That *he is in the third Heaven* (above) *and that he hath in the Heavens* (above) *true Fleſh and Blood, the nature and properties of a true man-kind Body:* And this he proves chiefly by bringing in of Four Queſtions; ſo where Scripture fails, they ſeek another way to prove their aſſertions.

Reply, That Chriſt had a Body we own, which was of the Seed of *David* according to the Fleſh, as it is ſaid, he took upon him the form of a Servant; and as the Children were partakers of Fleſh and Blood, he himſelf alſo took part of the ſame, and in that Body performed the Will of the Father in all things that was given him to do, and dyed, and the Lord raiſed it up again, and he had ſhewed himſelf many days, and he aſcended, and a Cloud received him out of ſight; of whom the Angels witneſſed, that the ſame Jeſus ſhould in like manner come again afterward. And *John* in

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his *Revelation*, when he ſaw him in the Heavenly Viſions, he deſcribes him far exceeding the outward Son in glory: And as he is declared in the Scriptures, we ſo believe, avoiding his unſcriptural imaginations.

But to go back a little to ſpeak a few words to the matter, or Argument of *Sampſon Bonds*, to prove that the Spirit of God was not in *William Wilkinſon*, in page 66. which Argument was this:

Becauſe the Spirit that was in *W. W.* (and ſo conſequently in every *Quaker*) doth not agree with the Water of Baptiſm, nor the Blood of the Supper; *And thou* (ſaid he) *denies both the Sacraments.*

To which (he ſaid) *William Wilkinſon* anſwered, *he had both Baptiſme and the Lords-Supper within him.*

Reply, I ſay alſo with *William Wilkinſon*, Baptiſme and the Supper is within; but for the word Sacrament I deny, it being a non-Scriptural expreſſion. But as to your Water-Baptiſme (as ye now uſe it) it is of your Father (the Pope) (whoſe Children ye are, whlle ye obſerve his works and do them) for it neither is, nor never was an Ordinance of God; neither is there any expreſs Rule in Scripture for it, neither Precept nor example.

And farther, I ſay, as to *John*'s Baptiſme, which was with Water, That was to decreaſe, as *John* did affirm, ſaying, I muſt decreaſe, He muſt increaſe, *I indeed Baptiſe you with Water, but he that cometh after me, he ſhall Baptiſe you with the Holy-Ghoſt and with Fire.*

And as *John* teſtified, ſo it came to paſs; for as the Baptiſme of the Spirit increaſed, ſo that of Water decreaſed; and the Diſciples and Chriſtians (in that day) did not lay ſuch ſtreſs upon the Water then, as ye do now, ſaying. That *it is a matter abſolute neceſſary to Salvation*; *and Children cannot be ſaved without it, if it might be had*: For *Paul* himſelf, who was not behind the chief of the Apoſtles in Preaching of the Goſpel, what he did in that particular, it is probable he did in his own freedom, having no poſitive command for it; for he ſaid, he was not ſent to Baptize, but to Preach the Goſpel, 1 *Cor.* 1. 17. And the reſt of the Diſciples, when they were ſent forth to Teach and Baptize, in *Matt.* 28. there is not a word of Water mentioned.

And the Apoſtle *Paul*, in *Epheſ.* 4. ſaith, there is *one Lord, one Faith, one Baptiſme*; which Baptiſme is ſpiritual, and Baptizeth or plungeth into the death of Chriſt (all true Believers) by which they feel a dayly dying to ſin: And their Conſciences waſhed with pure Water, which Water agrees with the Spirit in purging the Soul from Sin, and this Baptiſme is within, known and witneſſed there by the Spirit: But for your Baptiſme without, it agrees not with the ſanctifying Spirit, for it reacheth no farther than to

waſh the Fleſh. And ſpeak ingenuouſly now *S. B.* and tell me, (among the many Hundreds thou haſt Baptized with the outward Water) canſt thou ſay, in the preſence of God, that there is one Soul that has thereby received any true ſpiritual profit? I conclude, not one.

Now, as the Baptiſme is within, ſo the Supper is within alſo; for we do witneſs Chriſt Jeſus to be come nigh unto our Souls, who is the heavenly Subſtance, the living Subſtance, of which the viſibles were but ſhadows; and now the thing ſignified, the true and heavenly ſubſtance, is poſſeſſed and enjoyed inwardly, by which the Souls of the Faithful are nouriſhed up unto eternal Life; for the Church is in God a ſpiritual Houſe, a ſpiritual Temple, a ſpiritual people; being born a new of the Spirit, and witneſſing a birth brought forth in them, that cannot be fed nor nouriſhed with ſhadows; but its meat muſt be Meat indeed, and its drink muſt be Drink indeed, ſuitable to its own Nature, which is Spiritual and Divine.

Neither do we (who witneſs the Day of the Lord appeared) feel the Spirit of the Lord, to lead our minds back again into the ſigns and ſhadows, otherwiſe we ſhould be ready to follow, for he is the Saints guide, and leads them into all Truth, and gathers the mind inward, to wait for the teachings of the Spirit, who is their Prophet, Chriſt within, their Biſhop, their Shepherd, their King, their Lord and Law-giver, on whom they wait, to receive the Law from his mouth. Well, ſaid Chriſt (when he was to depart in the outward) *It is expedient for you that I go away; for if I go not away the Comforter will not come; but if I go away I will ſend him:* For great is the profit indeed, that the Saints have, and do poſſeſs in and by the Spirit.

Nevertheleſs, this heavenly treaſure that we do poſſeſs and enjoy, it is in the earthen Veſſels, in which it doth manifeſtly ſhine forth; ſo that we are thereby led into a good and comely order, having our meetings alſo in the good and wholſom order, where the preſence of the Lord is felt in the middeſt of us; as the true aſſembling and gathering in the name of Jeſus, which is the power, is truly witneſſed, and his workings in the particular Veſſels is ſundry ſometimes, ſo that the creature being ſenſible of the working of the Power, ſometimes breaths unto the Lord, (while ſitting ſilent together) ſometimes uttering it ſelf in a ſigh or groan, ſometimes (feeling the raptures of the heavenly joy) breaks forth into ſinging, which this mocking Prieſt which dwells in *Iſhmaels* Nature (deridingly) calls Humming and Canting; and whereas ſome, who with *Eve*, have hearkned to the Tempter, whereby their minds have been led out into diſorderly and unlawful actions, this he hath caſt upon the true Baptiſme of the Spirit; but the reward of the Mocker is the Judgement of the Eternal God, which ſhall be this Prieſts food for ever, except he repents.

And

And ſo much in Anſwer to his ſecond Charge; by which it is manifeſt, that the main end of our meeting in this Iſland, is not to make the Lords Chriſt, the Holy Spirit, Angels and Apoſtles, all Lyers and falſe-witneſſes of God, as this Prieſt hath falſly charged us: But the main end of our meetings is to wait, to feel his living motions, requirings and leadings, that by it we may be led to glorify the Father, Word and Spirit, in the true guidance of the Spirit, into the true and Spiritual worſhip, which is well-pleaſing unto God.

I ſhould now proceed to his third and laſt Charge; but becauſe *W. Wilkinſon* hath given ſome anſwer thereto already, I ſuppoſe I may ſum up the Anſwer in the fewer words.

The Charge is this.

That the prime Principles of a Quaker, *are the ſame that were held and profeſſed by the Beaſts that* Paul *fought with at* Epheſus.

To thee, oh! thou falſe Man, I make this Reply, in Anſwer to this falſe Charge.

Art not thou aſhamed thus to utter Lyes, oh! thou falſe Tongue? Doſt not thou know thou muſt give an account for theſe things to the Lord? For now, had their Principles been our Principles, *Paul* would have had no need to have made War againſt them; neither would the Apoſtle have had any ſuch cauſe to leave them under ſuch an odium upon the record of Truth to all ſucceeding Generations, calling them Beaſts, for no other cauſe that we can here on (from thee) but for denying the Reſurrection, and yet I can ſee little but thy bare word for it neither, though thou ſaiſt it is manifeſt in 1 *Cor.* 15. Beſide, there were many that were found in this error, as the Sect of the *Saduces*, yet were not left under that odium; which makes me judge that the Apoſtle had ſeen ſome other bruitiſh principle or practice, which cauſed him thus to contend with them: But if thou could prove that, yet it would be too much for thee to undertake to make good thy Charge; becauſe we do not at all deny the Reſurrection: And to lay open the wickedneſs and falſity of this thy Charge, I ſhall here declare to the World, what our prime, chief and leading Principle is:

Our prime, chief, or leading Principle is Chriſt, (the Light) whom God hath given for a Leader, who hath enlightened every man that cometh into the World, which Light hath ſhined in our dark Hearts, and manifeſted it ſelf in our Conſciences, by which we firſt came to ſee our miſerable ſtate and condition, being by nature Children of Wrath, and under the power of Darkneſs, in which ſtate we were ſeparated from God, from his Spirit;

Spirit; and this Light which diſcovered our woful ſtate under ſin, and in tranſgreſſion; we felt it alſo to Judge us; and as we gave heed unto it, and regarded its reproofs, and hearkned to its voice, which voice we often heard in the cool of the day: But (I ſay) as we began to have regard unto it, and believed in it, and obeyed its voice, we found it was the way of Life, and its leadings (we diſcerned) was alvvays out of every thing that vvas evil; and if at any time vve turned aſide to hearken to the Enemy, vve found it to rebuke us and Judge us, and then our peace vvould be broken, and pain and anguiſh vve ſhould feel in our Souls, and ſome of us ſometimes vvould be afraid that it vvas the dictates of a natural Conſcience; and then vve vvere afraid of being deceived, but coming into ſerioufneſs and vveightineſs, vve found that all men by nature vvere dead; but this vve diſcerned vvas living, and as vve obeyed vve felt its life to ſpring up in us, and vve vvere quickned by it, and it lead us more and more out of death and darkneſs, and living openings in the myſteries of Salvation vve come to receive, then vve began to grovv bold and confident; that this Light vvas truly the Light and Spirit of Jeſus: So he became our Leader; and as many as vvere faithful to it, received povver, and vvaxed ſtrong, and are brought (in ſome meaſure) to the Word of Life; and through Chriſt alone hath the Lord raiſed us up to be a people, whom the World (deridingly) call *Quakers*; and for the ſake of this Righteous Principle, have many of this people deeply ſuffered; yet of it we are not aſhamed, but are reſolved to follow it; although through the Tribulation, through the Croſs and Self-denyal, believing that he will Crovvn us vvith an Everlaſting Crovvn of Glory: So this is our Faith, That the Lord vvill raiſe us up at the laſt day; for if the Dead riſe not, vve vvere of all creatures moſt miſerable, being given up to ſuffer vvhat Man ſhall be ſuffered to do unto us: But this is our Faith, That the Lord vvill raiſe us up according to his promiſe, and vvill change our vile Bodies, and vvill faſhion them like unto his glorious Body: So being ſatisfied as concerning the Love of God, That there ſhall not be any thing vvanting to make our Inheritance perfect, to our eternal content and ſatisfaction, vve can leave that to the Lord, to prepare us a Body as it pleaſeth him: So this Light of Jeſus Chriſt is our Principle, vvhich vvas not the prime principle of the Beaſts vvhich *Paul* fought vvith at *Epheſus*; for this vvas the very thing that this Apoſtle vvas to turn people to, *Acts* 26. 18.

So I have done with this Charge (only noting one thing in Page 72. vvhere he ſaid, I called to him for his *Bible*) I call'd not to him for his *Bible*; therefore let that be added alſo to fill up his meaſure, vvho I perceive is ſo hardned, he neither cares much, vvhat he either ſaith or vvrites, for

for it was not in my heart to call to him for his *Bible*; but I said, if I had a *Bible* I could prove it (*viz.*) That the dead shall not rise the same Body: Immediately he proffer'd his, and I found the place, where the Apostle comparing the Resurrection to a Grain of Wheat, saith plainly, *It cometh not up the same Body, but God giveth it a Body as it pleaseth him.*

Thus have I gone through *S. B's* Book Entituled, *The Quakers in* Burmoudas *Tryed*, &c. In which Book, I have noted some of the many Lies, Slanders, Blasphemies, *&c.* and have openly detected them, that Truth may be cleared from the many Slanders cast upon it, and the Professors thereof; that such as are not wilfully blind may see: but the rest shall be hardened.

Fran. Eastlack.

A Postscript.

HAving gone through that part of Sampson Bonds *Book, which concerned the Dispute upon the first day of the third Month, 1678. and answered the matter (chiefly) as I found his words laid down by himself, I shall now shew how that many things were spoken by him in his house of Worship (in the Audience of all the People) in* Devon-shire Tribe (*so called*) *on the day above mentioned, which words I writ while they were fresh in memory, and divers Friends signified the Truth of the same.*

The first thing that I noted (which he spoke in plain Words) was this, That Jesus of Nazareth, *as man (barely considered)* is the only material Saviour, *grounded upon the Words of* Simeon, Luk. 2. *and the Testimony of the Apostle,* Acts 2. *&c.*

Secondly, *That* the Spirit of Christ was never in any man as a Saviour.

Thirdly,

Thirdly, *That* Sin doth live in all Men, while they are in the Body.

Fourthly, *The Priest, after an ugodly manner demanded in what part of our Guts Christ was?* For *(said he)* If he be in you, he must be in your Legs, Brains or Guts: and if he were in your Brains, he would teach you more wit.

Fifthly, *That* Christ was not the Son of God: but as he is Man, *grounded upon Christ his Words to the Blind Man; when he demanded of Christ who the Son of God was? Jesus answered,* I that speak unto thee am he; *which the Priest said was only the Man.*

Sixthly, *That* in the Resurrection, we shall rise again the same Body for substance, Flesh, Blood and Bones. *But the Quallities shall be Changed, so that he that dyes a Fool shall rise a Wise Man, and he that dyes Crooked shall be raised Straight: This was an Imagination of his own Brain: For there is no Scripture for it.*

And Lastly, *He Demanded, (after an ungodly manner) of* Will. Wilkinson if God were in Hell; whether he was their Saved or Damned.

These Wicked Erroneous, and Ungodly Expressions were uttered by him that day: by which the Wise in Heart may Judge what Spirit this Priest is of, who is also a Teacher of others in Burmudus.

Fran. Eastlack.

Appendix.

Appendix.

SAmpſon Bond, thou ſaiſt in Page 14. *That if any Man ſeek to be Juſtified by the righteouſneſs of the Law, as moſt of the Quakers do,* &c. This horrid Lye and Forgery *S. B.* hath not proved as in *Page* 14. for we being Juſtified freely by his Grace through Redemption that is in Chriſt Jeſus, who dyed for our Sins, and is riſen for our Juſtification, *Rom.* 3. and we are Juſtified by Faith in his Blood: And *as by the offence of one, judgement came upon all men to condemnation; even ſo by the righteouſneſs of one* (to wit Chriſt) *the free gift came upon all men to the juſtification of life,* Rom. 5. 18. and a great rabble of this he hath pack'd together in three or four *Pages*, as though *We ſhould deny Jeſus Chriſt of* Nazareth, *his Death and Reſurrection*, becauſe we are Witneſſes to the Apoſtles Doctrine, who ſaith, *That Chriſt is in you except ye be reprobates*, 2 Cor. 13. And again, the Apoſtle ſaith, *That Chriſt may dwell in your hearts by Faith; and as you have received Chriſt Jeſus the Lord, ſo walk in him*, Col. 2. 6. And again the Apoſtle ſaith, *Chriſt in you the hope of glory whom we preach*, &c. Col. 1. 27. Now this is the true Chriſt Jeſus which we own, which the Apoſtle Preach't *IN* people as well as *WITHOUT*, and Chriſt Jeſus who came according to the Promiſe and Prophets of God, and how he died for our ſins according to the Scripture, and that he was buried and roſe again the third day according to the Scripture, and is aſcended at the right hand of God, and manifeſt, and dwells in the hearts of his people, and *he that hath the Son of God hath Life, and he that hath not the Son of God hath not life*, 1 John 5. 12. And thus we and the Apoſtles do own Chriſt within, and we do abhor that lying poyſonous Tongue of *S. B.* who ſaith, *We deny Jeſus of* Nazareth *who was crucified, dead and buried, and roſe again, and ſitteth at the right hand of God*, and yet dwells in his people by Faith; and if Prieſt *Bond* do not know Chriſt in him, then he is a reprobate, and then let him conſider who dwells in him, if it be not the Devil and Satan whom he hath ſo often in his mouth: And was not *Saul* perſecuting Jeſus of *Nazareth* in his Members, when he ſaid, *Saul, Saul, why perſecuteſt thou me?* as in *Acts* 9. 4. and *Saul* ſaid, *who art thou, Lord?* and he ſaid, *I am Jeſus of Nazareth whom thou perſecuteſt*, Acts 9. 5. and *Acts* 22. 8. Prieſt *Bond*, could *Saul* get into Hea-

ven to perſecute Jeſus of *Nazareth* but in his Members? as thou doſt now in us, and calleſt him a *falſe Chriſt* and a *Devil* as he is in us. And Prieſt *Bond*, all thoſe Scriptures that thou haſt brought or perverted, and miſapplied in thy 1, 2, 3, 4 *Pages*, which we ſay he hath brought to prove his falſe Charge againſt us, That Jeſus Chriſt of *Nazareth*, a Man approved of God, *&c.* who is the true Chriſt and Saviour, who died for our Sins, and is riſen again for our Juſtification, who is at the right hand of God, and is the one Mediator betwixt God and Man, even the Man Chriſt Jeſus; we ſay, this true Lord Jeſus Chriſt, who is revealed in us, as he was in the Apoſtles and Saints, he hath not proved to be a *falſe Chriſt*, a *Deceiver*, the *Devil*, and an *Antichriſt*, as he wickedly and blaſphemouſly ſaith, who hath ſold himſelf to work wickedneſs, and made lies his refuge to corrupt and defile peoples minds withal, and all theſe Scriptures, *Acts* 2. and 4, and 10. *Chap. Luke* 2. *John* 4. *Heb.* 10. 1. 2. *Chap. Col.* 1. *Epheſ.* 2. 1 *Pet.* 2. *Heb.* 9. *Luke* 24. *Mark* 6. *Acts* 1. 3. 7. *chap.* and many other Scriptures may be brought to witneſs againſt his falſe, ſlanderous Charge; and his ſecond Charge, and all the reſt is as falſe, and ſtuft full with a rabble of Lies, as the firſt: So Prieſt *Bond* hath brought all theſe Scriptures to prove Jeſus Chriſt the true Saviour, which no *Quaker* doth deny. But how doth *S. B.* own the true Lord Jeſus Chriſt without, if he doth not own the true Lord Jeſus Chriſt revealed within, who is the Saviour? As the Apoſtles, and the true Chriſtians, in ſcorn called *Quakers*, do: For doth not Antichriſt and Deceivers confeſs Chriſt without as *S. Bond* doth, and call the true Chriſt within, Antichriſt, a Deceiver, and a Devil within his people, and ſo perſecutes Chriſt in his Members like *Saul*? So Prieſt *Bond* hath proved himſelf to be in the Spirit of the *Scribes* and *Phariſees* who profeſt Chriſt to come, and when he was come, they ſaid, *he had a Devil, and by the Prince of Devils caſt out Devils.* And now the true Chriſt is come that dyed, and roſe again, and aſcended at the right hand of God, and is revealed in his people as he was in the Apoſtles, and now this true Lord Jeſus Chriſt who dwells in his people who are no Reprobates, Prieſt *Bond* in his falſe, wicked, blaſphemous Charge, to prove this true Lord Jeſus Chriſt in his people, a falſe Chriſt, an Antichriſt, a Deceiver, a Devil, in this he hath proved himſelf a Deceiver, and a Reprobate, and no true Chriſtian, but hath manifeſted his folly and madneſs to all that read his Book.

Sampſon Bond who ſtiles himſelf late Preacher of the Goſpel in *Burmoudas*, who ſaith he had a Diſpute with the *Quakers* in *Burmoudas*, and they did ſay, in *Joh.* 1. 9. That *that was the true light which enlightens every man that comes into the world*, and this Scripture *F. E.* he more eſpecially inſiſted on, *S. B.* ſaith, to prove Chriſt to be the true Light, and that Light to be the

only

only Saviour which is in every Man that comes into the World, whence ſaith *S. B. F. E.* Argued, *That the* Quakers *pretended Saviour within is the true, and not the falſe Chriſt.*

And *S. B.* anſwers and ſaith, *It is true, that by the Light in that place of Scripture, the true Chriſt and only Saviour is meant.* Here *S. B.* makes a publick confeſſion in Print, and ſaith, *It is true, that by Light in that place of Scripture,* Joh. 1. *the true Chriſt and only Saviour is meant.* So then here *S. Bond* doth confeſs that it was the true Chriſt whoſe Name is called the *Word of God,* by whom all things was made, and in him was Life, and this Life is the Light of men, and this was the true Light which is the Life in Chriſt, the Word that was made Fleſh, who enlightens every man that comes into the World, *John* 1. 9. as in *Page* 8. And in *Page* 10. thou ſaiſt, *As for your Idol* (Light-Chriſt, &c.) and ſcoffingly ſaiſt, *Did ever the* Jews *Crucifie your feigned* God-head-Light *within?* Here thou haſt overthrown thy confeſſion as before in Page 8. who ſaiſt, *It's true, that by* Light *in that place of Scripture,* John 1. 29. *the true Chriſt and our only Saviour is meant,* &c. and now thou calleſt him our *Idol Light-Chriſt,* in Page 10. But we tell Prieſt *Bond,* That Chriſt did not dye as he was God, or his Godhead, but he was Crucified in the Fleſh, and as he was Man, whom we believe and confeſs according to the Scripture, Jeſus of *Nazareth* was born of the Virgin, who dyed for our Sins, and is riſen for our Juſtification, who is aſcended at the right hand of God, and is revealed in us his people.

Prieſt *Bond,* thou ſaiſt in Page 12. 13. *Theſe Scriptures,* Rom. 10. &c. *the Word is nigh thee, even in thy mouth and heart, that is, the Word of Faith which we Preach*: And further ſaiſt, *I do not apprehend how theſe Scriptures anſwer the Arguments——which proveth a* Quakers *pretended Saviour within him to be the falſe Chriſt, the Devil*: *nor how they prove their pretended Saviour within to be the true Chriſt.* In this, Prieſt *Bond,* thou haſt ſhewed thy malice and blaſphemy againſt our Lord and Saviour Jeſus Chriſt, who dyed for our ſins, and is riſen for our Juſtification, *&c.* and is revealed in us by his Spirit, and rules in our hearts by Faith, yea, he whoſe Name is called the *Word of God*; and we are not of them who ſay, *Who ſhall aſcend into Heaven to bring Chriſt down from thence? or who ſhall deſcend into the deep to bring Chriſt again from the dead; but the Word is nigh us, even in our hearts and mouths*; according to the Apoſtles Doctrine: And ſo we do believe in our hearts, and confeſs with our mouths, the Lord Jeſus Chriſt whom God hath raiſed from the dead, by whom we are juſtified and ſaved.

Here the Reader may ſee ſome of Prieſt *Bond*'s filthy, lying, blaſphemous Language, that he hath Printed againſt the people of God called *Quakers, Your Idol* Light-Chriſt, *Page* 10. *Quakers are filled with envy*; and

ſpeak againſt thoſe things which were ſpoken by *Paul*, O *ſeducing* Quakers, twice over. In *Page* 12. hath *S. B.* uttered theſe horrid Lies, *Did ever* Paul *Preach Chriſt Jeſus till God had revealed his Son in him?*

Again, *S. B.* ſaith, *A* Quakers *pretended Saviour within to be the falſe Chriſt, the Devil*, Page 13.

S. B. We believe thou art nearer the *Devil*, than thou art the *true Chriſt* the *Saviour*, who rules in the hearts of his people by Faith, *who through death, deſtroys Death, the Devil, the Power of Death; and the falſe Chriſt alſo.*

S. B. ſaith, *A* Quakers, *&c. Saviour within is not the true, but falſe Chriſt.* Page 14.

Theſe are Lies without proof, and this Lying Spirit that rules in *S. B.* may as well falſly accuſe the Apoſtles, as the *Quakers*; who ſaid to the Church of *Corinth, Know ye not your own ſelves, how that Jeſus Chriſt is in you, except you be reprobates?* And again the Apoſtle ſaith, *Chriſt in you the hope of glory, whom we Preach*, &c. 2 Cor. 13. 1. Col. 27. 28. and yet *S. B.* ſaith, *If thou confeſſeſt with thy mouth the Lord Jeſus Chriſt, and ſhalt believe in thy heart that God raiſed him from the dead, thou ſhalt be ſaved:* But, *S. B.* did *Paul* confeſs Chriſt till he was revealed in him? And can *Reprobates* confeſs Chriſt to their Salvation, in whom Chriſt is not? *S. B.* Thou ſaiſt (in *Page* 15.) *Where do you* Quakers *ſearch for your Goſpel, Word of Faith, ſurely not in the Scriptures without, but at your Oracle, that* Idol-Light, *&c. O! thou* Idol-Light *within*, &c. But Prieſt *Bond*, Is not the *Word* of *Faith* in the heart *Goſpel?* Doſt not thou ſay *it is true, in that place of Scripture*, John 1: By that Light which enlightens every man that comes into the World, the true Chriſt and our only Saviour is meant? and in *Page* 15. thou calls the *Light of Chriſt within*, an *Idol-Light*, and ſaiſt, O *thou Idol-Light within.* What mad confuſion art thou in? And then thou ſaiſt, *That Idol-Light, tender-part within, which you falſly call the everlaſting Goſpel and Eternal Word*, (as in *Page* 15.) and yet thou confeſſeſt in *Page* 8. that every man that comes into the world is enlightned by Chriſt the Son of God, as he is the *Eternal Word:* And is not the Goſpel the Power of God? And is not that *Eternal* or *Everlaſting?* Rom. 1. Rev. 14. Is not the Light called the *Light of the glorious Goſpel of Chriſt*, who is the Image of God, *&c?* And God who commanded Light to ſhine out of Darkneſs, hath ſhined in our hearts, to give the Light of the knowledge of the Glory of God in the Face of Jeſus Chriſt, 2 *Cor.* 4. and it is falſe to ſay, that we affirm, that the Word was never made Fleſh; and here thou maiſt ſee thy contradictions, who confeſſeſt the *Word Eternal* in Page 8. and contradicts it, and ſcoffeſt at it in *Page* 15. who ſaiſt, *Search for your Goſpel Word of Faith, ſurely not in the Scriptures,——without, but at your Oracle that Idol Light within, which you falſly*

falſly call the Everlaſting Goſpel, and Eternal Word: Yet thou contradicts thy ſelf, and ſaith, p. 8. *Chriſt the Eternal Word enlightens every man that comes into the World* : And now thou calleſt the *Light within*, O *thou Idol Light-within*. Here thou maiſt ſee, how thou doſt Blaſpheme againſt the true *Light*, and the *Life in Chriſt*, the *Word, which enlightens every man that comes into the world*, which will be thy Condemnation, who hateſt it, and blaſphemeſt againſt it.

More of *S. B*'s bad Words, *Page* 16. [*The Light within doth juſtify the vileſt Antichriſts*. No, it condemns thee and them.

Page 16. *S. B.* ſaith,——*Metonymia*, &c. *F. E. underſtands no more than the Hour-Glaſs that is before me*. But S. *B.* hath not proved, that the Goſpel-Miniſters Preacht in a *Pulpit*, like *Ezra*; neither hath he proved, that *Ezra* had a *Cuſhion*, which he makes ſuch a work about; nor his Word *Metonymy*, by Scripture, which he ſays is his Rule. *S. B.* ſaith, *A Cuſhion is familiar (the Gloe-worm Light within) the Idol Light within*, Page 18. 19. *Antichriſtian Divinity* (to wit) *the Light in Man*, &c. Theſe are Prieſt *Bonds* foul words.

S. B. ſaith, *You blind Leaders of the blind, bluſh and tremble at your accurſed Goſpel within*, &c. *page* 20. Anſwer, We are not aſhamed of the *Goſpel* of *Chriſt*, for it is the Power of God unto Salvation, to every one that believes, *Rom.* 1.

S. B.——*The Eternal Word, which* (as ye affirm) *was never made Fleſh*, page 15. and page 18. thou gives thy ſelf the Lye, when thou ſaiſt, *F. E. the* Quaker *ſaid, That the Word took Fleſh of the Virgin, and in that Fleſh dyed for all men*: Thou ſayſt, that *this motion pleaſed* F. E. *ſo well, to make a deliberate repetition of it*; and this thou ſcoffingly calledſt *F. E*'s *New Divinity*, the *Idol, Light within*: But where did ever the Apoſtles call the *Light* of *Chriſt*, which ſhines in the heart, an *Idol, Light within*, as thou blaſphemouſly ſaiſt? But here it is clear, thou haſt manifeſted a Lying Spirit, who ſaiſt, *page* 15. that we affirm, the *Eternal Word was never made Fleſh*. And then again, in *page* 18. thou art made to confeſs thus, *viz. I ſhall here take up an expreſſion which I had almoſt forgotten, which this Diſputant* F. E. *doubled in his Diſcourſe, namely*, (That the Word took Fleſh of the Virgin, and in that Fleſh died for all men)——*That God ſent Chriſt to ſave all men from ſin and death* (*as he* F. Eaſtlack *ſaid*) *whoſe Sufferings, Sacrifice, Mediation, Interceſſion and Offices we do own and witneſs, as inwardly wrought and performed in us, and for us* : And this thou doſt confeſs, *page* 18. That the *Quakers* did confeſs *Chriſt was in their hearts*, and ſcoffingly ſaiſt ſtill, *the Idol Light within*, and calleſt this a *New Doctrine*. Now here it is clear according to the Scripture, we did confeſs the Word became Fleſh, and Chriſt

was

was put to death in the Fleſh, and ſo died for our Sins, and is riſen for our Juſtification, and is revealed in our hearts by his Spirit, by which we know him to be our Mediator and Interceſſor, and without him we can do nothing; who exerciſes his Prophetical, and his Prieſtly, and Kingly Office in his Church.

S B. And again thou ſaiſt, *We affirm, the Eternal Word, was never made Fleſh:* and then in Page 21: thou confeſſeſt, that *F. E. the Quaker ſaid, that the Word took Fleſh, and in that Fleſh Dyed for all Men*: Here again thou giveſt thy ſelf a Lye in thy own Book. In Page 20. *S. B.* ſaith, *You moſt certainly would do your uttermoſt, to Crucifie Him again* (to wit Chriſt) Theſe are ſome of thy malicious Lyes: for Chriſt is our Life and Saviour, *Heb.* 6. 7. *S. B.* may apply to himſelf, and *Heb.* 10. 29. And then *S. B.* is at it again, That a Quakers *pretended Saviour within him was not the true Chriſt, but the falſe*, Page 22. *O moſt Horrible Quakeriſme, digged out of the Bottomleſs Pit——thy Light Chriſt——Conſcience——ſeducing and Lying* Quaker——*the falſe Chriſt within*, Page 22. See the venom of this Man: for *F. E.* the *Quaker* confeſſeth, *that Jeſus Chriſt of Nazareth was received up into Heaven*, Page 23. And becauſe the *Quakers* ſay, this true Chriſt is revealed in them by his Spirit, and rules in their Hearts by Faith, this *S. B.* with his evil Spirit calls him the *Devil* and the *Falſe Chriſt*. And the *Quakers* make a diſtinction betwixt the *Conſcience* and *Chriſt*, for the Conſcience may be ſeared: and the *Quakers* do not ſay *that every Man that comes into the World* hath received *Chriſt*, becauſe he *enlightens every Man that comes into the World:* for them that believe in his Light are ſaved, and them that do not, are Condemned.

S. B's. Wicked words, Page 24, and 25. *As Blind as Bayard, the falſe* Chriſt, *the Idol light within*; *a Syllogyſme, a great Monſter to him* (to wit to the Quaker) That is not *the Quakers Monſter*, but *S.B*'s. Thou ſaiſt *the Eternal Power and God-head was manifeſt in the unconverted Gentiles*; yet in another place thou ſaiſt, *Chriſt the Saviour within is the falſe Chriſt*. What confuſed *Babylon* Stuff is this! and yet *S. B.* ſaith, *That this was the Goſpel Word that was Preached, which profited not neither* Jews *nor* Gentiles, *that did not by the mouth of Faith eat the Fleſh and drink the Blood of our only Saviour*. So then, if they eat his Fleſh, and drink his Blood by the mouth of Faith, it is within them: But did they eat this outward Fleſh or humane Fleſh as thou calleſt it? and yet *S. B.* ſaith, in Page 26. *The* Quakers *Saviour within is not the true Chriſt, but of the Devil.* And Page 15. thou ſaiſt, *Where do you teaching* Quakers *ſeek for your Goſpel Word of Faith? Surely not in the Scriptures?* and in Page 26. *This was the Goſpel Word, that was Preacht, &c.* Saith *S. B.* in contradiction to himſelf, who ſaith, *Surely not in the Scriptures without, but at your Oracle, that Idol light within*, that the *Quakers* have ſearcht for: then

hath

hath not *S. B.* watcht for the ſame at his *Idol light within*, though we do abhor his blaſphemous words againſt the *Light* of *Chriſt*.

S. B. ſaith, that *I do affirm Jeſus Chriſt as man is our only material Saviour, and that the Manhood of the Son of God is the only material Cauſe of our Salvation, and by neceſſary conſequence, the Manhood or humane Nature of Chriſt was and is our only material Saviour*: Page 28. But where doth *S. B.* prove the word *Material* and *Humane Nature* in Scripture, which he calls his *Rule*? Is Chriſt's *Humane Nature* the only Saviour? Was Chriſt ſent without the Father? Did he Riſe from the dead without the Fathers Power for our Juſtification? Doth Chriſt only reconcile the World without God? But we do confeſs, that *Jeſus Chriſt was an Offering for the Sins of the whole World*; and ſo he ſuffered in the Fleſh, and was quickned by the Spirit, and is alive, and lives for evermore: and ſo dyed for our Sins, and roſe for our Juſtification. [S. *B.* Blaſphemous words] *Idol-Light within, Page* 29. *Old Popiſh-trick, Carnal-Propheteſs, as Carnal-Goſpellers, Anti-Goſpellers*: I charge *S. B.* to prove theſe foul Words of his by Scripture.

S. B. Quakers *Light within, is but the Pope without*; If the *Quakers* Light of Chriſt within had been the Pope without (as in Page 27.) then the Pope and the Papiſts would never have impriſoned and perſecuted the *Quakers* to Death, like the *New-England* Prieſts and Profeſſors have done, and *S. B.* would not have blaſphemed ſo againſt the *Light*. And now all people conſider, doth not *S. B.* keep all people in darkneſs, and in a reprobate State? for he ſaith *Chriſt within is a Devil, and the Light of Chriſt is an Idol*; *ſeducing* Quakers, *confounding Dogs and Swine, and a wretched deſire to blot out of our Hearts the Bleſſed Name* (to wit Jeſus,) all theſe are *S. B*'s Lyes. Again *S. B.* ſaith, *the Idol-Light within, Obedience to the Light, that unbloody Redeemer, the Pope without, is become the* Quakers *Light within*, Page 32. But Reader, didſt thou ever read ſuch Lyes and wicked Language againſt the *Light within*, and againſt the *Quakers*, the Children of the *Light*, who are redeemed by the Blood of Chriſt? And again: *Frank*'s *Seducers, Titular diſputant, and Chriſts Humane Nature*. What Scripture hath *S. B.* to prove theſe words, which he ſaith, is his *Rule*? but ſhews none, (as Page 34, 35.) And again he ſaith, *That a* Quakers *Saviour within is not the true Chriſt: Surely thou canſt not be ſo Bruitiſh as to think ſo, but rather the contrary, that is, the* falſe Chriſt, *the* Devil. *S. B.* if thou hadſt been in the days of the Apoſtles, who told the Saints, *Chriſt was in them, except they were Reprobates*, thou would'ſt have ſaid as much to them. When *W. B.* ſaid to *S. B. That the Light makes manifeſt*; which ſo troubled *S. B.* that he ſaid, *He thought that W. B. his loud lowing and bellowing was to prevent him of asking where theſe Words might be found in Scripture, which he ſays he did forbear to ask.* Was this a good anſwer

ſwer for Prieſt *Bond*? Inſtead of anſwering *W. B.* he gives him *foul Words.* (Page 37.) *The Light within thee is the true not the falſe Chriſt I hope.* Saith S. *B. Thou art not ſuch a BULLOCK as to think it to be the true Chriſt.* (Page 38. and 39. [*Deceivers, Antichriſts, Smoak-Coale.*] If Chriſt be not in his People by his Light, Grace and Faith, *&c.* Then Prieſt *Bond* would not have ſpoken ſo many ill words againſt Chriſt and his Light within, [Page 40. *Bonds* bad words, *ſeducing* Quakers, *ſeducing* Quakers, *Deceivers and Antichriſts.*] Then he ſaith, *They are of the Dragon and Beaſt, making War againſt the Lamb——do deny Jeſus Chriſt of Nazareth to be the Chriſt, &c.* Theſe are all horrid Lyes from Prieſt *Bonds* foul mouth. For Chriſt we own as is ſaid before; and his Lyes are ſent home again.

Pr. *Bond.* ſays *THOU and YOU is Diabolical to Idolize (as the* Quakers *do) [THOU and THEE] making it the dayly fuel; for your levelling, inflamed Pride.* ——This Bruitiſh kind of practice,--- ſee if Prieſt *Bond* be not full of Pride, who cannot endure the word *Thee* and *Thou*, which is ſo frequently practiced in Scripture, which he calls his *Rule.*

A *Quaker*, who denies the Trinity, *&c.* but he hath not proved the *Three perſons, nor the word Trinity* in Scripture, which he calls his *Rule*, Page 43. Pr. *Bond*, Page 44. *A Shame to be of your Sneaking, Surly, Dum, and Scurvy Carriage, Unwritten Scripture,* (that Idol-Light) *within,*---Page 44.——*Deceit, Blaſphemy, Pride, Fooliſhneſs, of theſe four Links hath Satan made your Chain of darkneſs——your Idolized* Thou *and* Thee, (*Spring of your Scurvy and Surly deportment,*) *Thus poor, Ignorant ones are deluded by your equivocations——the* Quakers *is a Conſcience of obeying his proud Luſts, and of diſobeying Gods inſpired Laws, for a* Quaker *boldly to Blaſpheme*, Page 45. Theſe are Prieſt *Bond's* Slanderous Words and Lyes. *The Light within is written Scripture,* (which he ſaith is *unwritten Scripture*) as you may ſee in 2 *Cor.* 4. which he blaſphemouſly calls your *Idol Light*; and did the Apoſtles Idolize *Thee* and *Thou*, when they frequently uſed it?

Prieſt *Bonds* foul words, *You are poſſeſſed with the infernal Spirit of ſuperlative Pride againſt Jeſus.* F. E. *makes another motion on the behalf of his Client, the falſe Chriſt, Saviour within, &c.* To wit, *The Blood of Jeſus Chriſt cleanſeth from all Sin*, Page 46. Here you may ſee the falſe Language of Prieſt *Bond*, For doth not the *Blood* of *Jeſus Chriſt* the Son of God *Cleanſe from all ſin?* And if Chriſt be not in him, is he not a Reprobate? But Prieſt *Bond* ſaith, *that F. E. left out ſome part of the Scripture*, to wit, *His Son*, but Prieſt *Bond* himſelf hath left out more, but what will ſerve his own Turn. And as for his Lyes and filthy Language he may take it to himſelf.

S. *B.* ſaith, *Sundry perſons laught at* Francis (to wit, when they were diſputing of the things of God.) Page 48, Page 49. he ſays, *the Idol-Light,*

Chriſt

Christ within: *the Word* Humane *comprehends both Soul and Body*, Page 49. But Priest *Bond* hath not proved with his *Idol light within*, Christs *Soul* and *Body* to be *humane* by the Scripture: is not the Soul Immortal? And is the *Soul* of *Christ humane*? and is *humane* Immortal? And in *Page* 50. Priest *Bond* is at *humane nature* again, and *humane*, and *humane*; but Priest *Bond* hath not proved by Scriptures any of these words, which he saith is his Rule.

Priest *Bond*, *The* Manichees *Doctrine*, *namely*, *That Christ brought from Heaven an Invisible Body of Flesh and Blood*, *into the Womb of the Virgin. Undoubtedly the Quakers have drunk in this Poison originally from them——to advance the Idol light within.* This *Poison* comes out of Priest *Bonds* Bottle, and he may take it home again, not the *Quakers*: For we own the true Jesus Christ, as both the Angel and the Apostles have declared, his *Conception*, *Birth*, *&c.* as he was of the Seed of *David*, *&c.*

Pr. *Bond*, *This seducing Teacher doth not confess Jesus Christ of* Nazareth--- *the Idol Light within*, *Juggling*, *Cheat*, &c. *Page* 52. These are Priest *Bonds* horrid Lies and Blasphemy, *Christs flesh glorified in Heaven above*; *which precious Truths are worth nothing in the account of a Quaker.* These are Priest *Bonds* Lies: And yet Priest *Bond* saith, *That the Quakers do believe in Christs Body of Flesh and Blood*, *and that he did dye for sin*, *and rose again*, *and that he is mans only Saviour.* See Priest *Bonds* mad confusion and contradiction in *Page* 53.

Priest *Bonds* bad words: *Wickedly equivocate——Idol Light within——Leger-demain——a Bratt hatcht in their Addle-Brain*, Page 53. *Idol Light within*, p. 55. *Teach a denyal of Jesus of* Nazareth——*Lyers and False-Witnesses*, Page 54. *Enemies*, *Liers*,——such *Liers*,——*Seducing Quakers*, *Cursed Liers*, *Horrid Blasphemers*, *aim to make the Angels of Christ Liars.* Again, *They do in their meetings and aims make the Apostles of Christ Liers and False Witnesses of God*, &c. *the Idol-light within*, Page 57. Here the Reader may see Priest *Bonds* foul Language, and his ravenous blasphemous spirit and lies against the *Light within*: And the *Quakers* own *Christ Jesus within and without*, as the Prophets and the Angels, and the Apostles have declared him: We do witness Christ, both his *Birth*, *Death*, and his *Resurrection* and *Ascension.*

Again, Priest *Bond* saith, *The Light that is in every man* (*the Quakers rotten Principle*) *by natural generation*, *is not the true Christ*, Page 58. And Page 8. in contradiction to himself saith, *Its true*, *that by Light in that place of Scripture* (*viz.* John 1. *That was the true Light*, *which enlightens every Man that comes into the World*, *the true Christ and our only Saviour is meant.* And yet see how often over he calls the *Light* of *Christ* an *Idol Light within*, and now a *Rotten Principle*, and the *False Christ* the *Devil.* But how doth

Prieſt *Bond* prove Chriſt the Light (which he confeſſes to be the only Saviour, *who enlightens every one that comes into the World*) to be a *Rotten Principle*, and by *natural generation*? and that he is not the true Chriſt, *who enlightens every man that comes into the world*. And yet in *Page* 8. Prieſt *Bond* confeſſes, *That the true Light that enlightens every man that comes into the world, the true Chriſt and our only Saviour is meant*, John 1. For the *Quakers* never ſaid, that this Light came by *natural generation*, which *Light enlightens every man that comes into the World*, which is the Life in Chriſt our Saviour.

More of Prieſt *Bonds* foul words; *Lunatick, Crafty, Knave, Wedding-Cloaths faced with a diſſembling madneſs; Quakers have learned their ignorant Diſciples to glory in their own fleſh: Blaſphemous contempt upon the glorified manhood*, Page 59. Theſe are Prieſt *Bonds* horrid Lies and madneſs. And yet S. *B.* ſaith in *Page* 21. *That* F. E. *the Quaker, did believe, that Jeſus of Nazareth, a man approved of God among the people, whom the Jews ſlew, and God raiſed from the dead, and raiſed up into Heaven, is the true Chriſt and only Saviour*: Yet in *Page* 59. thou ſaiſt, *the bold and open wickedneſs of* W. H. *who did reflect blaſphemous contempt upon the glorious manhood*, &c. *in Heaven above*. Here doſt not thou abuſe the *Quaker*, who ſaid he did believe and confeſs that Chriſt ſuffered in the Fleſh, and was received up to Heaven as thou confeſſeſt? *Page* 21. And *Page* 23 S. *B.* ſaith, *W. H. called* S. B's *Chriſt an outſide Chriſt*; which *W. H.* denies: But Prieſt *Bond* calls the true Chriſt which is revealed from Heaven in his People, a *Devil*; and the Light of Chriſt in his People, an *Idol*; therefore what Chriſt is it that S. *B.* owns, but *Antichriſt*? Prieſt *Bond* goes on in his foul words, *Thou art blaſphemous rude; ye make it your profeſt Religion to derogate from the true humane ſubſtance of the Lord's Chriſt*—— *ignorant, ſeduced Quakers*, Page 60. Theſe are Prieſt *Bond's* Lies, and his own Blaſphemies. As for the word *Humane* he hath not proved it by Scripture. Again, Prieſt *Bond's* foul words; *With a Brazen Forehead, and ſeared Conſcience, villifying the holy thing born of Mary, called the Son of God*. And yet *Bond* confeſſes a little before, *That the Quakers own Chriſt Jeſus born of that Mary, both his death and reſurrection*, &c. And in *Page* 61. *Open Deriders and Blaſphemers, contemners of him* (*Chriſt*) *falſe Gloſſers*: Theſe are Prieſt *Bonds* foul words; which Lies he may apply to his ſelf. Prieſt *Bond* ſaith, *Page* 62. F. E. *ſhutes this Bolt*, to wit, *That the Deity was within him*: and ſaith, *that the Deity is in Cats and Dogs, as well as in* F. E. which he hath not proved by Scripture.

P. *Bond, The Legerdemain of ſeducing Quakers; baffling, praying Quakers*, page 63. which foul words he had better applied to himſelf. S. *B.* F. Eaſtlacke *ſaid, 'Tis Chriſt in you*, &c. Prieſt *Bond* ſcoffingly ask'd him, *Whether Chriſt*

Chriſt was in his Lye——Legs, Brains or Bowels? An *Idol light within, Blaſphemer, the* Quakers *who glory in their own fleſh; bitter, mocking, ſarcaſtical, blaſphemous, ſcorning, ſcoffing, quaffing* Quakers: All this ungracious, filthy Language, proceeds from Prieſt *Bonds* Lying, Poiſonous Tongue, *Page* 64.65.

S. B. Thou ſaiſt, *F. E. thou haſt renounced both the Sacraments: Still the Idol Light within, Fanciful Principles, inviſible Sacraments, Blaſphemy, thy dreadful curſed Apoſtacy,* Page 66, 67. Theſe are Prieſt *Bonds* Lies and foul expreſſions. Page 68. *They deny* Jeſus *of* Nazareth *the only Saviour. O thou poor ſinner, that art deluded——Viſible and Inviſible hand-ſhaking of God.*

Page 80. Stephen *ſaw Chriſts humane body in Heaven above:* Prieſt *Bond* with all his Lies, who ſaith, that Scripture is his Rule, hath not proved ſuch a word as *Humane* in Scripture. Neither doth the Apoſtle ſay that *Stephen* mentioned a *Humane Body,* in Acts 7. *But* Stephen *ſaw the Heavens open, and Jeſus ſtanding at the right hand of God, being full of the Holy-Ghoſt:* And the *Quakers* own Chriſt more than Prieſt *Bond.* Here are more of Prieſt *Bonds* railing words; *Bruitiſh Diſputants, Bruitiſh Principles, Lude Fellows of the more bruitiſh ſort, Seducing Quakers;* Theſe are more of Prieſt *Bonds* lies and filthy Language. *W. W.* deſired Prieſt *Bond* to ſhew him an expreſs Scripture, which ſaith, that *the Beaſts which* Paul *fought with at* Epheſus, *denyed the reſurrection of the dead:* And Prieſt *Bond* makes a great rambling in three or four *Pages,* and when he hath been beating the Air, he brings no expreſs Scripture. Prieſt *Bond* ſaith, *That the Body ſhall be raiſed ſpiritual, as Chriſts Body of fleſh and bones, after the reſurrection were ſpiritual,* Page 72. And *S. Bond* ſaith, in *Page* 69. *Stephen ſaw Chriſts humane Body in Heaven above:* And doth not Prieſt *Bond* nick-name the *Lord's Body,* and call it *humane* over and over in his Book? And is *humane ſpiritual?* As in *Page* 50. [*Humane Nature.*] How doth he prove Chriſts Body *Humane Nature?* And now confeſſes that *Chriſts Body of fleſh and bones after the reſurrection was ſpiritual, and yet humane*; and alſo confeſſes, with *W. B.* the *Quaker,* who ſpeaks concerning the Reſurrection, *It is ſown a natural body, it is raiſed a ſpiritual body.* And *S.* B. doth confeſs, in 1 *Cor.* 15. *that the body ſhall be raiſed ſpiritual.* So Prieſt *Bond* hath granted the Apoſtles and the *Quakers* Principles, and yet Prieſt *Bond* makes a great noiſe to no purpoſe in three or four *Pages,* and at laſt grants the thing, as in *Page* 72, 73. Prieſt *Bond* brings *John* 5. Chriſts ſaying, who ſaith, *I ſay unto you, the hour is coming, and now is* (*Mark,* now is) *when the dead ſhall hear the voyce of the Son of God, and they that hear ſhall live,* &c. *Marvel not at this, for the hour is coming, in which all that are in the Grave ſhall hear his voyce, and ſhall come forth; they which have done good, unto the reſurrection of Life; and they that have done evil, unto the reſurrection of damnation.* Here as Chriſt in *John* 5. and the

Apoſtle in 1 *Cor.* 15. this *Reſurrection* the *Quakers* do believe and own as Chriſt and his Apoſtles have declared it; and yet *S. B.* wickedly ſaith, *The Principles of a* Quaker *are the ſame, which are held and profeſt by the Beaſts that* Paul *fought with at* Epheſus, *that denyed the* Reſurrection, *that the* Body *of Chriſt was not raiſed from the dead*: Theſe are all Prieſt *Bonds* horrid Lies, and he hath contradicted and confounded himſelf, and ſaith, *That Chriſts* Body *of fleſh and bones after the Reſurrection was ſpiritual, and the* Body (to wit, of the Saints, 1 Cor.) *ſhall be raiſed ſpiritual*: and ſaith, *that* F. E. *the* Quaker *did confeſs, that the Word took Fleſh, and in that Fleſh died for all men*; and *that Jeſus of* Nazareth *was received up into Heaven*, Page 22, 23. And Prieſt *Bond* brings *Caril*'s ſaying, *When the* Body *ſhall be raiſed again, it ſhall have many beautiful and glorious additions: ſo the* Body *laid down in the Grave, is raiſed not the ſame in all things* (Page 73.) And Prieſt *Bond* ſaith, *If the ſame* Body *that dies be not raiſed up, but another kind of* Body, *it cannot be Reſurrection.* Then he cries out *Blaſphemy*, and ſaith, *Fleſh and* Blood *doth ſignifie not natural fleſh and blood, of which the* Body *is now compoſed and made up; as ſuch it is corruptible, and cannot enter into the Kingdom of Heaven.* But what muſt we underſtand from *S. B? That natural fleſh and blood enters into the Kingdom of Heaven?* Page 74. And doth not Prieſt *Bond* contradict himſelf, and Prieſt *Caril* alſo, *Page* 72. and 73. who ſaith, *The* Body *is raiſed a ſpiritual* Body? And *Caril* ſaith, *It is not the ſame in all things*, Page 52. *the viſible, material* Body *of Jeſus Chriſt*, and yet a *ſpiritual* Body, *Page* 72. And *Page* 75. *In the Reſurrection, the* Body, &c. *it will be ſpiritual, incorruptible, immortal, fleſh and blood, fit to enter the Kingdom of God. Our* Bodies *from their natural ſtate were ſpiritual.* Again, *Our* Bodies *ſhall not be raiſed natural, corruptible bodies, but ſpiritual, incorruptible bodies; and as ſuch, they will be fit for Glory in the Kingdom of Heaven*, Page 17. Here Prieſt *Bond* is made to confeſs at laſt fully the *Quakers* Principle concerning the *Reſurrection*; and yet he contradicts himſelf, and ſaith, *Stephen ſaw Chriſts humane* Body *in Heaven above, after he was riſen*, page 69. And Prieſt *Bond* ſaith, *If it be another* Body *that was raiſed from the dead, then it is not the ſame* Body *that died*, page 71. Yea, Prieſt *Bond* confeſſes, in *Page* 72. *It is raiſed a ſpiritual* Body: But *S. B.* is like one of thoſe *Fools* ſpoken of, which *Paul* had to deal withal, *for that which thou ſoweſt thou ſoweſt not, that* Body *that ſhall be*, but *God gives it a* Body, &c. *as it pleaſeth him.*

Prieſt *Bond* in Page 77. ſaith, *That he hath been requeſted by ſome*, &c. *In theſe Iſlands, to make ſome Replyes to three or four Erroneous Principles held and profeſſed by moſt* Quakers.

Firſt, *That there is a State of perfect freedom from Sin in this Life.* Prieſt *Bond* ſaith, *for any man to infer, that either* Noah *or* Job *were perfect from all Sin*

Sin in this Life, would be a miſerable perverting of Scriptures, Page 78. But God ſaid, Job *was a perfect and upright man, one that feared God and eſchewed Evil*: And again, the Lord ſaid, *There is none like unto* Job *in the whole Earth, a Perfect and upright Man, one that feared God and eſchewed Evil.* And Job *did not ſin with his Lips*: Job the 2*d*. And did he not eſchew *Sin*, if he eſchewed *Evil*? And in what *Life* was his *perfect State*? And the Lord ſaid, Noah *was a juſt Man, and perfect in his Generation.* Gen. 9. And Prieſt *Bond* tells of a *Legal Perfection, as* Adam's *before the Fall,* and a *Comparative Perfection of* Job's *being only Perfect Comparatively in Compariſon of all* other Men, *&c.* But he has not proved his *Legal Perfection* and his *Comparitively Perfect*, in Scripture Words: So he adds to the Scriptures, and doth not believe, what God, and Chriſt, and the Apoſtles have ſaid concerning *Perfection.* Or where did ever the Prophets, or God or his Son Chriſt Jeſus declare, that Men and Women ſhould not be *perfect* from Sin in this Life? Prieſt *Bond* ſhould have brought the Scripture, and Chapter, and Verſe for it. God ſaid, Job *was a perfect and upright Man*: But Prieſt Bond ſaith; *Not from Sin in this Life.* David ſaith, *Mark the perfect and upright Man,* Pſalm 37. But Prieſt *Bond* ſaith: *There's no perfect and upright Man from Sin in this Life.* But Prieſt *Bond* brings *Job* the Five and Twentieth, Bildad *the* Shuhite, who ſaid to Job, *How can a Man be juſtifyed with God? Or how can a Man be Clean, that is Born of a Woman?* And Prieſt *Bond* ſays, *This Queſtion carries a ſtrong Denial; It cannot Poſſible be, or it is Impoſſible* (viz.) *To be perfect from ſin.* &c. And Prieſt *Bond* ſaith, *As if* Job *had ſaid, do but acknowledge that any one is born ordinarily of a Woman, and we may conclude him to be ſinful and unclean, with (or in the Sight of God;)* ſo far Prieſt *Bond,* Page 78. But, Reader, did not God ſay Job *was a perfect and upright Man?* And again, Reader, read the 25*th.* of *Job,* and thou wilt ſee, that it was *Bildad* the *Shuhite,* that contended with *Job,* who ſaid, *How can a Man be juſtifyed with God? Or how can a Man be Clean that is born of a Woman?* So theſe were not *Job*'s words, as Prieſt *Bond* baſely would Father upon *Job*; for they were *Bildad*'s Words, who contended with *Job*: and it is like all the reſt of his Pleading againſt *Perfection,* and Pleading for *Sin,* and the *Devil* his Father, the Author of it. And God bid *Araham walk before him and be Perfect.* And Prieſt *Bond* ſaith, *though* Job, Noah, Jacob, Abraham, *are ſaid to be Perfect, yet it is not to be found in the Scripture, that God ever ſaid of all or any one of them, they were* Perfect, *without ſin in the World.* Now is not this Doctrine of *S. B's* contrary to Scripture? For what *Sin* did God Charge *Job* and *Abraham* withal? Or old *Jacob, Abel* or *Enoch* withal? And Chriſt ſaid, *Be you Perfect as your Heavenly Father is Perfect.* But Prieſt *Bond* ſaith, *'Tis an erroneous Principle, that there is an Eſtate of Perfection and freedom from*

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ſin in this Life. And yet Prieſt *Bond* contradicts himſelf, and ſaith, *The meaneſt Saint upon the Earth is like his Heavenly Father in Heaven.* And the Apoſtle ſaith, in *Rom. 6. Being made free from ſin, are become Servants to God; Ye have your fruits unto Holineſs, and the end Everlaſting Life.* Prieſt *Bond* tells the Apoſtle, *that 'tis an erroneous Principle to be Perfect* and made free from Sin in this Life; And when will Prieſt *Bond* be made free from his Sins, if not in this Life? What, will he be made *free* in the *Papiſt's Purgatory?* Where did ever the Apoſtles Preach ſuch a Doctrine, that the Saints ſhould not be made free from Sin in this Life? And the Apoſtle tells him, *He that is Dead is free from Sin,* Rom. 6. And now if we be dead with Chriſt, we believe that we ſhall Live with him; yet as Prieſt *Bond* ſaith, *Deductions of freedom from ſin, (in the Saints in this Life) cannot from hence be drawn.* Prieſt *Bond* ſaith, *Now the State which accompanies the Reſurrection of the Dead, excludes all Sin; The Saints ſhall then be Legally Perfect.* But S. *Bond* has not proved his Doctrine by Scriptures: and what muſt we underſtand by S. *Bonds* Words? *That the Saints which are Sanctified and made Holy while they be upon the Earth, muſt have Sin:* which is of the Devil, and be Imperfect in this Life? Yet the Apoſtle ſays to the *Philippians* 3. 1 Cor. *Let as many as be Perfect, &c.* Read 1 Cor. 2. 6. Then *S. B.* falls upon his foul Language; *ſeducing* Quakers, *Heretical* Cathariſhes; and ſaith, Solomon *makes a Challenge to all the World,* Pro. 20. 9. *Who can ſay I have made my Heart Clean, I am pure from my Sin?* But Solomon tells *Bond* in the ſame Chapter, *The juſt man that walks in his integrity, his Children are bleſſed after him,* and it is the Blood of Chriſt, that Cleanſeth us from all Sin, without him we can do nothing. Again, John 1. 1. 8. This Proclamature is beyond *Solomon's, If we ſay that we have not ſinned we make Chriſt a Lyar.* And Prieſt *Bond* ſaith, *We that are of the new birth ſay: If we ſay we have not Sin, we deceive our ſelves, and the Truth is not in us.* But this Prieſt *Bond* abuſes *John's* Words, and *John* ſays 1. 3. *Whoſoever is Born of God, doth not commit Sin, for his Seed remaineth in him, and he cannot Sin becauſe he is born of God: In this the Children of God are manifeſt, and the Children of the Devil.* Now I Querie of Prieſt *Bond,* Whether there are any born of God whilſt they are upon the Earth? and if ſo, whether they muſt believe *John's* Doctrine? And Prieſt *Bond* falls a Railing;——If the *Quakers ſhould be ſo ſtark mad, as to affirm all the Saints to be free from Sin,* which Prieſt *Bond* ſaith, *Cannot be meant a freedom from Sin, but only of the Trade and Cuſtom of Sinning.* I charge Prieſt *Bond* to bring forth the Chapter and Verſe that ſays, *For his Trade and Cuſtom of Sinning.* But the Apoſtle ſaith, *If we ſay we have no ſin, we deceive our ſelves,* &c. *And if we Confeſs our Sin, he is faithful and juſt, to forgive us our Sins, and to cleanſe us from all (mark* all*) Unrighteouſneſs. If we ſay we have not Sinned, we make him a Lyar,* &c.

&c. So here is a time for people to ſee they have Sinned, and to confeſs their Sins; and *the Blood of Jeſus Chriſt his Son cleanſes from all Sin* (mark *from all Sin.*) *Joh.* 1. Prieſt *Bond* makes a great Pudder about *Paul*, who ſaith, *O wretched man that I am, who ſhall deliver me from this body of Death? Paul* tells thee in *Rom.* the 7*th.* and the 8*th.* He thanks God through Jeſus Chriſt, and ſaith, *there's no Condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh but after the Spirit, for the Law of the Spirit of life in Chriſt Jeſus hath made me free from the Law of Sin and Death: And he hath not ſeen iniquity in* Jacob. Now Prieſt *Bond* Confounds himſelf, and grants, *That believers may walk in the Commandments and Ordinances of the Lord blameleſs, that is to ſay, Rebukeleſs,* [in regard of Men.] We ſpeak Wiſdom among them which are perfect, meaning however imperfect Weaklings. Doth not *S. Bond* abuſe the Apoſtles words here, and add to the Scripture, Page 85. And again, *That you may be blameleſs and harmleſs, the Sons of God, without Rebuke in the midſt of a crooked and perverſe Nation amongſt whom they ſhine as Lights in the World,* (mark that.) And Prieſt *Bond* ſaith (and Confounds himſelf) *The Phraſe Blameleſs, Simply in its own nature, will be ſo far from proving perfection of Grace, that it will not prove any truth of Grace; it will not therefore follow, that* Elizabeth *was Perfect without Sin:* though Prieſt *Bond* Confeſſes ſhe was *blameleſs*, and hath not charged her with what Sin ſhe committed. Doſt not thou confeſs ſhe was *Blameleſs* and *Righteous*, &c. And did not *Elizabeth* Believe? Did not ſhe ſay to *Mary*, *Bleſſed is he that Believes?* So *Elizabeth* was a Believer, as well as her walking blameleſs in all the Commandments and Ordinances of the Lord. But *Saul* who was a Blaſphemer and Perſecutor, was no Believer; therefore there's no Compariſon with *Saul* and *Elizabeth.*

But Prieſt *Bond* ſaith, *In the Day of Chriſts coming in Glory, the Saints ſhall be found of God in Peace, without Spot and Blameleſs*: But not thus in this *Life*, p. 85. The Apoſtle ſaith, 1 Cor. 1. 8. *Who ſhall alſo confirm you unto the end, that you may be blameleſs in the Day of our Lord Jeſus Chriſt; howbeit we ſpeak Wiſdom among them that are Perfect; for I Brethren could not ſpeak unto you as unto Spiritual, but as unto* Carnal, *even as unto* Babes *in Chriſt*, 1 Cor. 3. Where has Prieſt *Bond* learned this Leſſon, that the Saints ſhall not be freed from Sin in this Life? Then how can they be kept blameleſs unto the Day of Chriſt, and not to be kept free from Sin, which is of the Devil? But as *Bond* ſaith, page 86. *There is not a juſt Man upon the Earth*; *Solomon* ſaith in the ſame Chapter, *Be not righteous overmuch, be not overmuch wicked.* So in a Man's own Righteouſneſs and Juſtice he may Sin: But Chriſt Cleanſes from all Sin, and doth that which the Law could not do; but Prieſt *Bond* ſaith page 87. *There is in all true Believers a curſed Root of bitterneſs,*

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which God doth mortifie, but not nullifie in this World; 'tis ſubdued, but not removed; 'tis caſt down, but not caſt out: though Grace makes the Combate, yet Death only makes the Conqueſt over Sin.

We charge Prieſt *Bond* to prove this Doctrine by Scripture, his *curſed Root of Bitterneſs in all true Believers*, and that they ſhall never Conquer it till they Dye: and to prove that this was in *Abraham*, *Iſaac*, and *Jacob*, *Abel* and *Enoch*, and in them that the Apoſtle ſaid, *We ſpeak Wiſdom among them that are Perfect*. And has not Prieſt *Bond* given *John* the Lye, who ſays, *whoſoever is born of God, doth not commit Sin; for his Seed remains in him, and he cannot Sin; becauſe he is born of God*, 1 *John* 3. 9. Now let Prieſt *Bond* prove, where ever the Apoſtle Preached ſuch a Doctrine, as *in all true Believers there is a curſed Root of Bitterneſs, mortified and not nullified in this World; Death only makes the Conqueſt over Sin*. So we muſt underſtand, we muſt have this *curſed Root of Bitterneſs*, as long as the Believers live, according to Prieſt *Bond's* Doctrine, though he has not proved it by Scripture; and then how can they be kept blameleſs to the Day of the Lord, as in page 85? *Prieſt* Bond *ſaith, 'tis an erroneous Principle for the Quakers to ſay that the Scriptures are not the word of God, in* page 77. and page 87. he brings many Scriptures, and makes a great pudder, and abuſes them, to prove it, but to no purpoſe, his *declarative word of God*, but he hath not proved ſuch a word in Scripture: all Scripture is given forth by Inſpiration of God, *&c.* 1 *Tim.* 3. Therefore ſaith Prieſt *Bond*, the Scriptures is the word of God, but that Scripture doth not ſay ſo, 2 *Tim.* 3. And in page 88. Prieſt *Bond* falls a Railing againſt Quakers, and ſaith, *Is there any word aſſerted to be the word of Chriſt, but the written word of Truth?* Doth not the Apoſtle ſay, that the Word of Faith, is nigh in the heart, let the word of Chriſt dwell in you, *&c.* Being born again not of corruptible Seed, but of Incorruptible, by the word of God, the word of God endures for ever; and are theſe Writings of the Letter? And Prieſt *Bond* ſaith, page 88. *The Lord hath no other will (as a Rule of Obedience) than his will revealed in the written Scriptures*; had the Lord no other will, or Rule of Obedience before the Scripture was written? Prove that by Scripture. Prieſt *Bond* runs into Lies, and foul words; *the Quakers worſhip cannot be accepted of God, Quakers are under the power of Satan, groſs, blind, and ignorant, the Cavil is idle and vain.)* Theſe Lyes Prieſt *Bond* may apply to himſelf: but where doth the Scripture ſay of themſelves in ſo many words as S. B. doth, *that the Scriptures are the infallible ſtanding Rule of his Faith and Life*, and yet acts contrary to them; for the Scripture ſaith, *The Holy-Ghoſt ſhall lead you into all Truth, and no Man knows the things of God, but the Spirit of God*: and Holy Men ſpake forth Scripture as they were moved by the holy Ghoſt. And Prieſt *Bond* falls a

Railing

railing againſt *Quakers* Spirit, and calls it their *Idol light within, ſeducing Quakers*——is blind: Theſe filthy ungodly words he had better apply to himſelf. Prieſt *Bond* ſaith, *Becauſe the Spirit is antecedent to the Scriptures, therefore none can walk in the Scriptures till they walk in the Spirit. This conſequence is lame, ſaith* Bond, *Page* 90. *Howbeit the Scriptures are before the Spirit in reſpect of aid and aſſiſtance.* The Apoſtle doth not ſay ſo, in 1 *Pet.* 1. The Apoſtle tells you, *The natural man receives not the things of the Spirit of God, for they are fooliſhneſs to him; neither can he know them, becauſe they are ſpiritually diſcerned.* So it is the Spirit of God that brings people both to diſcern the Scriptures, and to walk according to them; which Spirit of God or Holy-Ghoſt was before they were written, which moved the holy men to give them forth. And *Bond* ſaith, *To the Law and the Teſtimony* (the Written Word) he adds *Written Word*; and yet he ſaith, *Scripture is his Rule.* And *Bond* ſaith, *When the Spirit of Truth is come, it ſhall guide you into all truth of the Scriptures:* And yet he ſaith, *The Written Scriptures are the Infallible ſtanding Rule of Faith and Life*, page 89. 91. And how can the Scriptures be the *Rule*, and the Spirit of Truth muſt be the guide into all the truth of the Scriptures? And again Prieſt *Bond* contradicts himſelf, and ſaith, *He affirms, that the matter contained in the Scriptures is the only infallible ſtanding rule of Faith and Life*, Page 91. So then the Scriptures are not the only rule, but that which is contained in them: And what is that which is contained in them which is thy Rule, ſeeing the *Holy-Ghoſt* was in them, which moved them to ſpeak them forth, and *in them*, that leads them into all the truth of them? But Prieſt *Bond*, is all the Scriptures from *Geneſis* to *Revelations* thy *Rule*, and all that is contained in them? For the Scripture ſpeaks of the *Devils words*, and bad men's words, as well as the good. Prieſt *Bond* ſaith, *The People of God had no Word Written from Adam to Moſes, and yet they had a Word given from God to be the rule, elſe their worſhip would have been* (like the Quakers) *Will-worſhip.* If Prieſt *Bond* have not the ſame *Word* and *Holy-Ghoſt*, as they had, he cannot Worſhip God in Spirit and Truth, neither can he be born again of the incorruptible ſeed, but by that Word which lives, and abides, and endures for ever: And *Will-worſhip* is not the Quakers, who worſhip God in Spirit and Truth, but his own. In *Page* 92. Prieſt *Bond* is full of railing againſt Quakers, their *Idol light within,——craftily thrown down the Scriptures, this Plot cannot be from the Spirit of Chriſt,——blind, rotten and wicked ſpirit,——your Light (that falſe Chriſt within)*. See how wickedly *Bond* torments himſelf, and blaſphemes againſt the true Chriſt, and the Light in his people. Prieſt *Bond* ſaith, *Where is that place of Scripture to be found, which ſaith, the Scriptures are to be tryed by the Spirit,--the Spirits are to be tryed by the Scripture, and not the Scripture*

by the Spirit. Then Prieſt *Bond*, what Scripture had they to try withal from *Adam* to *Moſes*, before the Scripture was written? And Prieſt *Bond* ſaith, *It is the Holy-Ghoſt that leads into all truth of the Scriptures*. Then it muſt try the truth of them, whether they be rightly tranſlated or no: And the Spirit of God will not deny its own Words. And again Prieſt *Bond* ſaith, *The Spirit witneſſes in the Scripture*. But where doth the Scripture ſay ſuch words, That *the Spirit witneſſes in the Scripture*? Prieſt *Bond* ſaith, *The Spirit witneſſes in the Scripture, that he is a righteous man who walks in all the Commandments or Ordinances of the Lord*, page 99. And page 87. Thou ſaith (in contradiction) *There is in all true Believers a curſed root of bitterneſs, and death makes only the conqueſt over ſin*. But we tell thee, That *Chriſt through death deſtroys Death, and the Devil, the Power of Death*, and makes an end of Sin. Then Prieſt *Bond* falls a railing, Quakers *damnable deluſion, helliſh Impoſtor, that Idol light; for if they might herein prevail, and withal get into the Saddle, they would undoubtedly ſoon arreign, try, and condemn the inſpired Bible of God to the Fire and Fagot*. Theſe are horrid malicious Lies, Blaſphemed from Prieſt *Bonds* evil Tongue: For we have eſteemed, and do own the Scriptures more than he or any of the perſecuting Prieſts in *New-England*, who make a Trade of them, and keep people always under *Teaching*, that they may be always *paying* of them.

And Prieſt *Bond* ſaith, *The ſpirits are to be tryed by the Scriptures, and not the Scriptures by the Spirit*, page 92. And in page 93. He contradicts himſelf, and confounds all again, *The Holy and Bleſſed Spirit of God is above all Tryal*. Prieſt *Bond* ſaith, *We deny the written Scripture to be a witneſs-bearer to your Light within*. See how Ignorant he is of the Scripture, 2 *Cor.* 4. *God who commanded the Light to ſhine out of darkneſs, hath ſhined in our hearts to give us the Light of the knowledge of the Glory of God in the face of Chriſt Jeſus*: Mark the *Light that ſhines in the heart*, that is, the *Light within* that the Scriptures bear witneſs too. But I perceive the God of this World hath blinded Prieſt *Bond's* eye. And how can any man come to the knowledge of God and Chriſt, without the *Light of Chriſt within* ſhining in their hearts?

And Prieſt *Bond* falls on rayling, *Idol light within*, page 94. *Seducing* Quakers, *Idol light of your own addle brains, Soul-deceivers, ye would lay a foundation of your own humane inventions*: And yet Prieſt *Bond* calls Chriſts *Body humane*, which is his own *Invention*, and not Scripture: And *unbloody Light within, Idolized light, hath no more real blood in it, than there is in the Tranſubſtantiated blood of your Popiſh Brethren*. Here the Reader may ſee what a rage and madneſs Prieſt *Bond* is in againſt the *Light of Chriſt*: And as for *Popiſh Brethren*, Prieſt *Bond's* language bewrays him, he is nearer to them

them than the Quakers. And *S. B.* confeſſes in page 95. *That the Word of God was manifeſt through Adam, and to Cain, and to Noah.* Our *Light within* is the *Light of Chriſt*, the Word by which all things were made and created; and *in him was Life, and that Life was the Light of men:* And this the Scriptures witneſs. But Prieſt *Bond* ſaith, *The whimſey, called Light within, is the new deviſed ground of Faith.* Chriſt who doth inlighten every man that cometh into the World ſaith, *Believe in the Light, that you may become Children of the Light.* And Chriſt is the author and finiſher of our Faith; and the Light of Chriſt that he bids us believe in, is no *Whimſey* which Prieſt *Bond* blaſphemes againſt. And in Page 96. Prieſt *Bond* makes a great pudder about the *Soul of Man*, and he ſaith, *That the Quakers ſay, the Soul of Man is God in part:* which are not the Quakers words. And then he ſaith, *the Soul cannot be God:* No Quakers ever ſaid ſo. *S. B.* ſaith, *The Soul of Man was made after Gods Image, It is a true Image, it is a very near and likely Image, which appears not only in the ſpiritual and immortal nature, of it,* &c. *All pure and righteous, conformed to Gods will; the Soul is a Spirit,* &c. page 98. And when Prieſt *Bond* hath rambled over a great deal of Pages about the *Soul*, this he is made to confeſs, and the Quakers ſay; *God breathed into Man the Breath of Life, and he became a living ſoul:* And ſo is not the *Soul part of his Breath?* And Prieſt *Bond* confeſſes, *the Soul is a Spirit*; and then is it not *part of Gods Spirit from him.* And the Light in Man, which is the Life of Chriſt the *Word*, by whom all things are made, Prieſt *Bond* ſaith, *muſt be the Principle of true Religion in the Devils and damned: Oh belliſh Divinity and Doctrine! for even the Devils and damned live, and move,* &c. page 96. Theſe are Prieſt *Bond's* falſe concluſions: The *Light* which is the *Life* in Chriſt the *Word*, they that hate the Light their deeds are evil, and the Light is their condemnation; for it condemns the *Devil* who abode not in the Truth, in whom there is no Truth. *S. Bond* ſaith, *That the Quaker doth conclude, that the inviſible and Infinite Godhead is divided into parts:* Then he cries thus, *ſenſeleſs are they of the groſs abſurdities.* But we charge *S. B.* to quote the Book or the Man that ever ſaid, *the Godhead is devided into parts.* Then *S. B.* falls a railing in page 99. *The idol light within.* And in page 90. he makes many *Compariſons*, with his railing words, betwixt the *Quakers* and the *Papiſts*; Quakers *light within*, Quakers *light within, infallible Light within, infallible Spirit within, erroneous high blaſphemy:* Thus Prieſt *Bond* is in a rage and a fury againſt the *Light of Chriſt*, and his *Infallible Spirit within.* But I ask Prieſt *Bond* and all his fellow Prieſts, whether the Light of Chriſt, and his Spirit within, and his Holy Ghoſt be infallible yea or nay? And whether he can call Jeſus Lord without the Holy-Ghoſt? and whether he that hath not the Spirit of Chriſt, is Chriſts, yea or nay? And

what *Brightman* ſaid of the *Pope*, Prieſt *Bond* may take it home to himſelf. And in page 98. *The* Quakers *Light within, his Pope without.* Theſe are ſcornful expreſſions, and his Lies. In page 99, and an 100. Prieſt *Bond* ſaith, *the* Quakers *denying of the Trinity or Three perſons in one Deity, Three perſons in one Godhead,* Gen. 1. *Let us make man,* &c. But hath not Prieſt *Bond* made Four here, Three perſons in one Deity, and one Godhead? *S. Bond* ſaith, *No Man hath ſeen God at any time.* Then how can he tell he is a *Perſon then?* and Chriſt ſaith, *He is a Spirit.* He ſaith, *The Father, the Son, and the Holy Ghoſt are declared three Witneſſes,* &c. And why cannot Prieſt *Bond* own them ſo, but give other names to them? But in all theſe Pages Prieſt *Bond* hath not proved his word *Trinity,* nor *Three Perſons.* The Scripture mentions *Chriſts Perſon*; but it doth not ſay, a *Trinity in Three Perſons.* Is not Prieſt *Bond* aſhamed to ſay, *That Scripture is his Rule,* and cannot prove his word *Trinity,* or *Three Perſons* by Scripture, or in the Scripture? But the *Quakers,* according to the Scripture, do believe, *that there is Three that bear Record in Heaven, the Father, the Word, and the Holy-Ghoſt, and theſe three are one* (mark) *are one,* which we own: *And there are three that bear witneſs in the earth, the Spirit, the Water, and the* Blood, *and theſe three agree in one,* which we own, in 1 *John* 5. 8. And Prieſt *Bond* goes on in his courſe of railing, *Atheiſtical and Idol light within, which the* Romiſh Nebuchadnezzar *ſet up in teaching* Quakers *the Devil hath inſpired.*

S. B. Thus to blaſpheme againſt the *Light* of *Chriſt* in his people, and yet he makes people believe that he would dye for the Name of Jeſus, and dye like the glorious Martirs of Jeſus, whereas he is perſecuting the true Lord Jeſus of *Nazareth* in his people like *Saul,* and blaſpheming againſt the Light of Chriſt within his people, which they believe in; which ſhines in their hearts, to give them the light of the knowledge of the Glory of God in the Face of Jeſus Chriſt, 2 *Cor.* 4. And truly Prieſt *Bonds* Book is ſuch a pack of Nonſence, and Contradictions, and Tautologies, that it is loathſome, and noiſome to the *Reader*; and in it there is more malice than matter, as any rational man may ſee by the foulneſs of his Spirit and Tongue; and his filthy Language, and ungracious and filthy words that his ungodly Book is ſtuft withal.

Prieſt *Bond,* I would have thee to prove, that the Holy-Ghoſt is *a Perſon* which proceeded from the Father and the Son, and leads into all Truth: And when the *Holy-Ghoſt* fell upon the Diſciples in the time of *Pentecoſt,* did it fall upon them as a *Perſon?* And when it fell upon *Cornelius's Family,* did it fall upon them as a *Perſon?* And Chriſt tells the Diſciples, that the *Holy-Ghoſt* the Comforter dwells with you, and *ſhall be in you,* John 14. And was this a *Perſon?* Acts 11. Acts 19. *The Holy-Ghoſt fell upon,* &c. So, where-

where ever did Chriſt or the Apoſtles call the *Holy-Ghoſt* a *Perſon*? *S. B.* is to prove this Word by Scripture, which he ſaith is his *Rule*.

Now concerning the *Scriptures* which Prieſt *Bond* calls the *Word* of *God*, firſt, doth not the *Scripture* ſignify *Writings*? And do not you teach your Children ſo, that *Scripture* ſignifies *Writings* in your *Catichiſme*? and *Matthew* the Book of the Generation of Jeſus Chriſt, and Chriſt read in the *Book* of the Prophet *Iſaiah*, and in the *Book* of the Words of *Iſaiah* the Prophet, *Luke* 3, and 4. and *Luk.* 4. 17. *Written in the Book of the Law*, Gal. 3. 10. and *Written in the Book of the Pſalms*, Acts 1. 20. And doth not *Luke* ſet forth a *Declaration*? Luke 1. And ſo doth he not call that a *Declaration* which he ſet forth? and ſo *Daniel* calls them the *Scriptures of Truth*, Daniel 10. 21. And *Mark* calls them the *Scriptures*, Mark 12. 10. and *Luke* 4. 21. Chriſt calls them *Scriptures*, and John 2. 22. and in Acts 1. 16. The Apoſtle calls them *Scriptures*, Rom. 10. 11. and 11. 2. The Apoſtle calls them *Scriptures*, 2 Tim. 3. 16. James 2. 8. 2 Peter 1. 20. Acts 17. 2. 11. Rom. 15. 4. 1 Cor. 15. 3. Here in all theſe places, and many more, Chriſt and the Apoſtles calls them *Scriptures*, which ſignifies *Writings* Now *Scriptures* of truth, which ſignifies *Writings*, they are called the *Words* of *God*; *God ſpake all theſe Words*, Exod. 20. And Chriſt ſaith, *John* 3. 34. The *Words of God*. And John 5. 47. John 6. 62. And John 8. 20. 47. John 10. 121. John 12. 47, 48. John 14. 10. 23. 17. 8. All theſe are concerning the Words. And *Acts* 2. 14. 5. 20. 1 *Tim.* 4. 6. 6. 3. The words in all theſe places, and many more, *Revelations* 1. 3. that hear the words of this prophecy; and until the Words of God ſhall be fulfilled, *Revel* 17. 17. Theſe Words are true, *Revel.* 21. 5. Teſtifie ſaith *John* to every Man the words of the Prophecy of this Book, if any Man ſhall take away from the words of the Prophecy of this Book, *&c.* So here you may ſee the Scriptures are called Words, Books, Declarations, and the Writings, and Scripture; and are called the Words of God, and the Words of Chriſt; but Chriſts Name is called the Word of God, *John* 1. 8. And again Chriſts Name is called the *Word of God*, Revelations 19. 13. So here the *Quakers* own the Scriptures as they have been called by Chriſt and his Apoſtles, and the Prophets. *S. Bond* ſaith, *The written Word of God, the Scriptures are an infallible Rule of Faith and Life*, Page 88. *The matter contained in Scriptures is the only Infallible Rule of Faith and Life, Page* 91. See here how Prieſt *Bond* contradicts himſelf, Let the Word of Chriſt dwell in your hearts in all Wiſdom, *Coloſſ.* 3. And what, Prieſt *Bond*, is this the Letter? Prieſt *Bond* ſaith, *The* Quakers *worſhip cannot be acceptable to God*, Page 89. Theſe are Prieſt *Bonds* Lyes, for *Quakers* worſhip God in the Spirit and the Truth, as Chriſt commanded, and hath taught us, *John* 4. And Prieſt *Bond* ſaith, *The* Quakers

reproach

reproach the Lord, when they deny the Scriptures to be the Word of God, Page 88. And yet Prieſt *Bond* contradicts himſelf in Page 87. and ſaith, *We do not affirm the Scriptures to be the Word of God, but as the written Scriptures do declare the Mind of God to us.* So here Prieſt *Bond* is made to confeſs the *Quakers* principles; but preſently after he confounds it again, and ſaith, *The Scripture is the Word of God.* And then contradicts himſelf again, and ſaith, *The matter therein contained is the declaritive Word of God,* Page 87. Prieſt *Bond* ſaith, *the* Quakers *are apt to ſay there is no ſin Charged upon* Zachariahs *Wife, who was Righteous and blameleſs;* but ſaith Prieſt *Bond, Death took hold, as well of her as of him, which is the wages of ſin,* Rom. 6. So what muſt we underſtand from Prieſt *Bonds* words? Here they that put off the Earthen Tabernacle, and dye in the Lord, that natural death is the *Wages of Sin, Rom.* 6. 23. But let the Reader ſee how he abuſes the Scripture, for the *Wages of ſin is death: But* ſaith the Apoſtle, *Now being made free from ſin, and become the Servants of God.* This is while they were upon the Earth alive, and is it not a denying of Chriſt that dyed for Sin to ſay that *Death took hold of* Elizabeth *as well as* Zachariah, *and ſo upon all other* People (to wit) *a natural death, and that natural death which is the wages of ſin,* as in Page 86. where he perverts Rom. 6. But the Saints and we tell Prieſt *Bond,* Chriſt dyed for our Sins, and is riſen for our Juſtification; and ſo whether we live or dye we are the Lords; and if we dye we dye in the Lord; and Bleſſed are they that dye in the Lord. Prieſt *Bond, They have a Light of direction from the Law of the Creation, and this Light is clear and full enough to make them Guilty,* in Page 82. But Prieſt *Bond,* doſt not thou call this Light within an *Idol Light,* Page 90? And where doth the Scripture call the *Light of Chriſt,* a *Law of the Creation,* or a *natural Light?* And Prieſt *Bond,* thou ſaiſt in Page 81. *The Gentiles which have not the Law, do by nature the things contained in the Law. There is naturally in all Men as ſuch a Light of direction or natural Light.* And Prieſt *Bond,* doſt not thou call this a *Natural Light,* or by Generation, this Law written in the *Gentiles* hearts, as thou ſaiſt in Page 81. But who writ the Law in the *Gentiles* hearts? and how doth this Light come by nature or generation? prove this by expreſs words in Scripture which thou calleſt thy rule, *Noah* was a juſt and a perfect man, *&c. Job* was a good and perfect man. And Prieſt *Bond* ſaith, *to infer, and ſay, that* Noah *or* Job *were perfect from all Sin in this Life, would be a miſerable perverting of other places of Scripture,* &c. Page 78. And in Page 87. *There is in all true believers a Curſed Root of bitterneſs not caſt out, Death only makes the Conqueſt over ſin.* God ſaid *only Noah* was a juſt and perfect man; *Job* was perfect and upright; and doſt not thou here pervert the Scripture, who ſaiſt contrary to the Lord? And yet thou ſaiſt ſo, then the perfect man is the upright and ſincere

cere hearted man, and how can he be upright and ſincere hearted, and have a Curſed Root of Bitterneſs in him? And we never did affirm that *Job*, or any did own their own perfection, but the perfection which is of God and Chriſt. Prieſt *Bond* ſaith to prove Reſurrection. *F. E.* ſaid, *that the Scripture ſaith, that which thou ſoweſt is not that Body which ſhall be.* Prieſt *Bond* ſaith, *Wool died in Scarlet is the ſame Wool for ſubſtance as it was before*, &c. Page 72, 73. And then in Page 75. Prieſt *Bond* confounds all again, who ſaith, *in the Reſurrection the Body will be Spiritual, Incorruptable, Immortal Fleſh and Blood.* And in Page 69. Prieſt *Bond* ſaith, *Stephen ſaw Chriſts humane Body of Fleſh and Blood*, Prieſt *Bond* ſaith, *The* Quakers *ſay that the Body of Chriſt was not raiſed from the Dead, and that no mans Body ſhould be raiſed from the Dead.* Theſe are horrid Lies, Page 69. And Page 71. Prieſt *Bond* ſaith, that *Francis Eaſtlack* ſaith, *We do deny the Reſurrection of the Dead.* But his Lies are ſufficiently ſaid, though he baſely abuſes the *Quakers*, in ſaying we deny the Reſurrection of the Dead, or the Reſurrection of Chriſt; but we do not look upon Prieſt *Bonds* words to be any ſlander, and therefore we do not matter what he ſaith: And we ſay, the ſame that did deſcend, did aſcend, and is glorified in his glorious and Spiritual Body, at the Right hand of God, who will change our vile Bodies, and make it like unto his glorious Body. Prieſt *Bond* ſaith, *Had not Chriſt a real humane mankind Body after he Roſe?* Page 68. And in Page 75. *In the Reſurrection the Body will not be ſo, it will be ſpiritual, incorruptable, immortal fleſh and blood.* But Prieſt *Bond*, how doſt thou make this hang together, *Humane Mankind Body*, yet *Spiritual body, Immortal fleſh and blood*, Page 56, and 67. Thou uſeſt many lying Arguments, that the *Quakers* ſhould not believe the record that God gives of his Son, namely, that Jeſus of *Nazareth*, a man approved of God, *&c.* The Lamb of God which takes away the Sins of the World, theſe are all horrid Lyes which Prieſt *Bond* makes his Refuge. But how doth Prieſt *Bond* believe in Jeſus Chriſt, the Lamb of God, who takes away the Sins of the World? Who ſaith, *The Saints ſhall not be made free from all Sin in this Life, and there is in all true Believers a Curſed Root of bitterneſs not caſt out, Death only makes the Conqueſt over Sin.* Then how doth Chriſt take away the Sins of the World, and make an end of Sin. And Prieſt *Bond* hath not proved in Page 66. his *Baptizing of Children with Water*; and that outward Water is one of the three Witneſſes ſpoken of by *John*; and *W. W.* the *Quaker* ſaid, both *Baptiſme* and the *Lords-Supper* was within. Prieſt *Bond* ſaith, *It is ſuppoſed ſo hot with two Wives*; this is like Prieſt *Bonds* baſe Spirit; for is not *Baptiſme* with Fire and the *Holy-Ghoſt* within? and doth not Chriſt ſay, *I ſtand at the Door and knock, and if any Man will hear my Voice and open the Door, I will come into him, and ſup with him, and he with me.* Is not this Supper

per within? *Revel.* 3. Therefore how dare he ſay, *that the* Quakers *deny both the Sacraments*? and hath not proved that outward Water and outward Wine to be a Sacrament; nor the Word Sacrament a Scripture Word? Prieſt *Bond* ſaith, *That the Spirit, as ſuch, never Juſtified any Saint from Sin in the Sight of God, much leſs ſuch as* F. E. *was, who never had the Spirit of God.* In this Prieſt *Bond* hath ſhewed his Raſh Ignorance of the Scripture; for *God poureth out of his Spirit upon all Fleſh,* Acts 2. and Joel 2. And doth not God Juſtify his People from Sin by the Spirit of Faith, which Faith? is the Victory; in which Faith they pleaſe God and have acceſs to him.

And Prieſt *Bond,* thou ſaiſt *Paul infers, though we have known Chriſt after the Fleſh; yet henceforth know we him no more,* 2 Cor. 5. 16. Prieſt *Bond* ſaith, in Page 64. *The Fleſh* (i.e.) *after worldly greatneſs, and honour, Creature, Pomp and Dignity; in which ſence Fleſh is underſtood in.* Reader doſt thou think this meaning of Prieſt *Bond* is right concerning Jeſus of *Nazereth,* the Lamb of God, who takes away the Sins of the World? for did Chriſt ever receive the Worldly greatneſs and Honour, Creature, Pomp and Dignity? Doth not Chriſt ſay, *He was not of this World?* He teſtified againſt this World, *that their Works were Evil.* Prieſt *Bond* ſaith, *All ſuch as ſtand in a Covenant of Works, as* the Quakers *do.* And yet in Page 61. *W.W.* confeſſes to Chriſt, in them the hope of Glory, the *Quakers* are in the Covenant of Grace, the Light and Life, which Light thou Blaſphemouſly calls an Idol, as in Page 64. Prieſt *Bond* brings *Jeremiah, Chap.* 25. *God is at Hand,* &c. And Pſalm 139. 7, 8. *David* ſaith, *Whither ſhall I go from thy Spirit,* &c. *If I make my Bed in Hell, behold, thou art there, &c.* So Prieſt *Bond* ſaith, *The Deity filleth all places, Creatures and things in Heaven, Hell, the Sea, and the Earth.* But Prieſt *Bond,* doth the Deity fill the Devils in Hell in whom there is no Truth, If he fills all things in Heaven and Hell? Is not the Deity Truth, Page 63? Prieſt *Bond* ſaith, *Chriſt made a Scourge of ſmall Cords, and Whipt ſundry perſons that ſold Doves in the Temple,* in Page 59. 61. *Why ſhould the Lawful Magiſtrate Scruple to follow Chriſts example, to whip* W. H. *the* Quaker? We believe that Prieſt *Bond* would have the Magiſtrates to be Whipping, like the *New-England* Prieſts; but we hope the Magiſtrates of *Burmudas* will be wiſer. But *S. Bond* would be at whipping; Doth not he deſerve to be Whipt, who calls Chriſt a *Devil?* and his Light within an *Idol?* Prieſt *Bond,* thou ſaiſt in Page 57. *They do in their Meetings and Aims, make the Angels, and the Apoſtles of Chriſt Lyers.* Theſe are all horrid Lies; for we own Chriſt Jeſus, according as the Angels and Apoſtles have declared him, more than Prieſt *Bond.* And Prieſt *Bond* ſaith again, *As if the Lord Chriſt had ſaid, all Men are Fleſh and Blood, ſo dull ſighted and blind, that they could never have received his Truth by any Study or Obſervation, it comes only by Gift and Revelation,* John 6. 62. *Peter* ſaying to Chriſt,

Thou

Thou art the Son of the living God. And yet in page 55. Prieſt *Bond* contradicts himſelf, and ſaith, *that Chriſt was both ſeen and heard with the bodily eyes and ears of a Woman with whom he converſed.* What, Prieſt *Bond*, without the Gift and Revelation did ſhe know him to be the true Chriſt? and if ſhe had not had ſomething more than her outward eyes and ears, ſhe would not have left her Water Pots. And Prieſt *Bond* goes often over in his Book, telling the Quakers *of the ſpiritual heavenly man, and of eternal fleſh and blood, and their everlaſting Goſpel*, and this thou calls *the Quakers Idol light within*, page 57. And in page 56. *Inviſible fleſh and blood:* And again, *ſpiritual inſide Chriſt.* Here the Reader may ſee how Prieſt *Bond* utters forth his own folly; for he confeſſes *Chriſt to be the heavenly ſpiritual man himſelf, and immortal fleſh and bone*, page 75. And the Apoſtle ſaith, *Chriſt is in you except you be Reprobates.* But it ſeems Prieſt *Bond*'s Goſpel is not everlaſting: The Apoſtle ſaith it was everlaſting, and ſo do the *Quakers:* And Prieſt *Bond*, one while he ſaith the Fleſh is Humane, and another while it is ſpiritual; but whether or no doth Prieſt *Bond* eat and drink Chriſts Humane Fleth and Blood as he calls it? And Prieſt *Bond* ſaith, *to teach a denyal of Jeſus Chriſt of* Nazareth, *a man approved of God, to be the true Chriſt and our only Saviour.* This the *Quakers* never did, nor never was in their thoughts to deny, the Lord knows; and therefore Prieſt *Bond* cannot charge it upon the *Quakers*, as in page 54. Prieſt *Bond*, thou ſaiſt page 53. *that Chriſt is the true Jacobs Ladder*, John 1. 51. But let the Reader read *John* 1. 51. there is no ſuch ſaying in that Verſe: And thou ſaiſt, *the bottom of which* (to wit) *the Ladder, there is his humanity or vail of fleſh and blood; and the top reaches to Heaven, and there is his Divinity:* But where muſt we find theſe words of Prieſt *Bonds* in Scripture, which he ſaith *is his Rule?* And where doth the Scripture call the *Blood of Chriſt*, a *Vail*, which cleanſeth from all ſin, and ſprinkles the Conſcience from dead works, *&c?* Prieſt *Bond* ſaith, *The viſible material body of Jeſus Chriſt is not the Saviour*, &c. page 52. This he charges upon ſome of the *Quakers*; but he hath not quoted the Page where we ſhall find it: So we believe he hath wronged their words. But is the viſible material Body of Chriſt the only Saviour without God? And Prieſt *Bond* ſaith in page 72. *Chriſts Fleſh and Bones, after the Reſurrection, was ſpiritual and immortal Fleſh and Bones*, page 75. And he ſaith *viſible and material* in page 52. And Prieſt *Bond* ſaith in page 53. *I have often heard ſome of them to affirm, that the* Quakers *do believe in Chriſts Body of Fleſh and Blood; and that he dyed for ſin, and roſe again, and that he is mans only Saviour:* Yes ſay we, the *Quakers* never believed otherwiſe, and can praiſe God through Jeſus Chriſt, who is our Saviour and way to God; for the *Quakers* always affirm, that Chriſt as he was Man, dyed and taſted death for every Man once for all,

and roſe again, and ſat down at the right hand of God: And yet Prieſt Bond confeſſes, *That very offering of Jeſus Chriſt could not ſave us, but by the will and ordination of the Father.* Here he is made to confeſs *the Quakers Principles according to the Scripture* (Prieſt Bond ſaith) *this Blood of Chriſt cleanſeth all right believers from all ſin*; and yet he ſaith, *None can be made free from ſin in this Life*; *and there is in all true Believers a curſed root of bitterneſs not caſt out, Death only makes conqueſt over Sin*, page 87. And page 47. *The Blood of Chriſt cleanſeth all right Believers from all ſin*: What contradiction is this! And again he ſaith, *And Chriſt*, &c. *waſhed us from our ſin in his own Blood.* And Prieſt *Bond* ſaith again, *The cleanſing or waſhing cannot be within, but without us*: But this Prieſt *Bond* hath not proved in ſo many Scripture words; and though Chriſt was a Sacrifice, and his Fleſh and Blood ſuffered without upon the Croſs, yet Chriſt tells Prieſt *Bond*, *If he do not eat his Fleſh, and drink his Blood, he hath no life in him*; *and if Chriſt be not in him he is a reprobate.* And doth Chriſt juſtify Reprobates? And is not the Sin within a Man? And muſt not the Blood ſprinkle the Conſcience from dead works, *&c?* And Prieſt *Bond* ſaith, *to be cleanſed from all ſin by the Blood of Jeſus Chriſt*: So here Prieſt *Bond* he hath left out *his Son*: And in page 47. and 46. he is finding falt with *F. E.* for leaving out *his Son*: But Prieſt *Bond* ſaith, *is to be underſtood for a cleanſing from all the guilt*, &c. But hath Prieſt *Bond* no guilt when he commits ſin? But where doth the Scripture ſay, that Chriſt cleanſeth from the *guilt of ſin only*? and that *we muſt have ſin while we be in the world? and in all true Believers there is a curſed root of bitterneſs not caſt out, Death only makes a conqueſt over Sin?* And Prieſt *Bond*, what, doth this curſed root of bitterneſs bring no guilt of Sin? But we ſay, Chriſt who hath taken away the Curſe, and redeemed us from under the Curſe of the Law, cleanſeth from all ſin.

Prieſt *Bond* ſaith, page 46. *The Phariſees took Divine honour to themſelves, and thereby received honour one of another. Chriſt ſaid, ye receive honour one of another, and ſeek not the honour that comes from God only*, John 5. But thou wrongs the Scriptures; for Chriſt doth not ſay, the *Phariſees* received *Divine honour* to themſelves, thou adds that to the Scriptures. But what is the *honour* thou would have from the *Quakers*, thou would have them to ſay *you* to thee, and *put off their Hats to thee*, &c. would thou? And if ſo, prove ſuch a practice by Scripture which thou calls thy Rule. And *S. Bond* ſaith, *He that made Heaven and Earth, Angels, Principalities and Powers, that hath a name above every name, that is named King of Kings, and Lord of Lords, the Prince and only Saviour that gives repentance and remiſſion of ſins, is in each of your vile bodies* (to wit) *you Quakers.* Then Prieſt *Bond* falls a railing, and ſaith, *Is it not to be wondred at, that they are ſo poſſeſt with the infernal*

ſulfer

ſulfer of pride againſt Jeſus of Nazareth. Theſe baſe words Prieſt *Bond* may apply to himſelf: But we are not aſhamed to confeſs Chriſt Jeſus, who is our only Saviour, who is King of Kings, and Lord of Lords, who rules in our hearts by Faith, who is aſcended above all Principalities and Powers, by whom all things were made, whom the Angels worſhips; I ſay, this Chriſt Jeſus of *Nazareth* rules in our hearts, and is revealed in us, and the Son of God is come, and we are in him, as *John* witneſſed; and therefore all Prieſt *Bonds* ſcoffing, lying words are returned back again upon himſelf, and ſo we know that our Bodies are Members of Chriſt, and Temples of the Holy-Ghoſt, 1 *Cor.* 6. And the Apoſtle ſaid, *Ye are the Temples of the living God*, who ſaith, *I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people:* And we have the comfort of the Scripture, 2 *Cor.* 6. And if this Chriſt which we own be not in Prieſt *Bond*, then he is a Reprobate. Prieſt *Bond* ſaith, *In all Places and Countries, the generality of* Quakers *do purpoſely uſe theſe words,* THEE *and* THOU, *and deny all reverential reſpect to all ſorts of men; theſe things the unmannerly* Quakers *will do: but the Scriptures do command all men to pray for Rulers, and to ſubmit unto them, and to give the honour thats due unto them:* And therefore ſaith Prieſt *Bond* over and over, *The Light of the Scriptures doth reprove them.* Page 41.42,43,44,45. He makes a great pudder about *THOU* and *THEE*, but to no purpoſe; Doth *THOU* and *THEE* diſhonour Magiſtrates? and to ſay *YOU* to them, is that the true honour and reverence that belongs to them? If ſo, let Prieſt *Bond* prove it by *Scripture*, which thou ſaiſt is thy *Rule.* And thou ſaiſt, *The* Quakers *ſeeming Sanctity conſiſts in* thee *and* thou, That is falſe; for Chriſt is our *Sanctification*: and *thee* and *thou* is according to the Scripture, *&c.* And three times over in the fortieth Page, Prieſt *Bond* ſaith, *That we deny Jeſus Chriſt of* Nazereth, *born of the Virgin* Mary, which are all horrid lies (in Page 40. and 41.) For we own Chriſt Jeſus more than he. Prieſt *Bond* ſaith, that *John Crook ſaid, it was the Light within that was Crucified without the Gates of* Jeruſalem: Theſe are more Lies; for Chriſt ſuffered in the Fleſh without the Gates of *Jeruſalem, who enlightens every Man that comes into the World*, and was quickned by the Spirit. *Bond* runs into his wicked words, and tells of an *Inſide Chriſt*: but he hath not proved ſuch a word in Scripture, Page 39. And Prieſt *Bond* ſaith, *The inſpired Scriptures of God are againſt the feigned Light of Chriſt within them*, But Prieſt *Bond* hath brought no Scripture againſt the *Light* of *Chriſt* ſhining in our Hearts, which gives us the knowledge of the Glory of God in the Face of Chriſt our Saviour: And ſo it was the Apoſtles Doctrine, and teaching to bring People to the *Light* of *Chriſt*, which ſhined in their Hearts, which *Light* of Chriſt, thou calleſt an *Idol* and a *feigned Light Chriſt within*, Page 38. which thou haſt

not proved by *Scripture*, which thou calleſt *thy Rule*; and by it thou art reproved. And Chriſt is manifeſt in us by his Spirit. Prieſt *Bond*, *But all things reproved are made manifeſt by the Light of the Scripture*, *Scripture Light*. Then how chanced it, the *Jews* were not *reproved by Scripture Light?* And what *reproved* before *Scripture* was written? or them that have not nor had not the *Scripture?* Had people no *Light* to *reprove* before the *Scripture* was written? And Prieſt *Bond* ſaith, *Every one that doth evil, hates the* Light, *&c. By the* Light Chriſt, *Underſtand the Doctrinal Light contained in the written Scripture of the New-Teſtament.* But Prieſt *Bond*, prove that the *New-Teſtament* was written when Chriſt Preacht that Doctrine, in John 3. And *every one that doth evil, hates the Light, and will not come to it.* Hath every one the *Scriptures*, that *doth evil* in the World? Prove that Prieſt *Bond*, who ſaiſt, *that Scripture is the Light*; for do not the Scriptures declare, that *Chriſt enlightens every one that comes into the World?* Prieſt *Bond* ſaith, *That the True Chriſt hath ſtopped* F. E's *Mouth*, and yet *F. E.* and he diſputes over and over in his Book afterwards. And then Prieſt *Bond* goes to his Lies and Blaſphemous Language, *Falſe Chriſt*, the *Devil*, *Chriſt within is the falſe Chriſt the Devil*, Page 36. And yet Prieſt *Bond* is made to confeſs in Page 21. 23. that F. E. the *Quaker did confeſs the word took Fleſh, and in that Fleſh dyed for all Men*, and further, F. E. *did believe, that Jeſus Chriſt of* Nazareth, *a Man approved of God amongſt the People, whom the* Jews *hanged and ſlew, and God raiſed from the dead, and alſo received up into Heaven, was the true Chriſt and only Saviour.* And yet Prieſt *Bond* ſaith in the ſame 21. Page, *That the Scriptures of Truth doth plainly charge the generality of* Quakers *with the guilt of the Sin againſt the Holy-Ghoſt, becauſe they have ſinned willfully, after a Profeſſion openly made of Faith in the Lord Chriſt, born of the Virgin Mary*, &c. See the Prieſts contradictions here in *F. E's* confeſſion, as Prieſt *Bond* prints them: But theſe are all horrid Lies; for we are in the ſame Faith, which Chriſt Jeſus is the Author and Finiſher of; and the Scripture charges us with no ſuch thing which he falſly perverts and miſapplies; they are better applied to himſelf in ſinning againſt the Holy-Ghoſt, who calls Chriſt within, a *Devil*, and an *Idol-Light*, which will be his own Condemnation, Then he is making a pudder about Chriſts humane nature, and yet cannot give a Scripture to prove it, as in Page 55. And yet he ſaith, *Chriſts Body of fleſh and bones, after the Reſurrection, was ſpiritual*, Page 72. And in Page 69. He ſaith, *Stephen ſaw Chriſts Humane Body above.* Are not theſe contradictions? And the Apoſtle ſaith, *All things were made by Jeſus Chriſt*, and *all things were made by the Word*, and *Chriſts Name is called the Word of God.* Prieſt *Bond* ſaith to F. E. *It is ſtrange that thou wilt produce a Chriſt for Evidence in whom thou doſt not believe*, Page 34. And in Page 40. *They deny that Jeſus Chriſt was come into the Fleſh* And in Page

21.

21. 23. *They confeß Chriſts coming into the Fleſh.* Thou ſaiſt, and here thou contradicts thy ſelf, and ſaith and unſaith, and belies the *Quakers.*

Prieſt *Bond*, thou brings Chriſts Words, *I in them, and thou in me, that they may be perfect in me* (to wit) *Chriſt*, (i. e.) *that is in oneneß of Affections*; *but affections* he hath added, and what *Affections* them are he hath not declared, Page 34. Yet thou ſaiſt, *The Saints muſt have ſin in them as long as they live, and ſhall not be made free from Sin in this Life, and there is a Curſed Root of Bitterneß in all true Believers, and not Caſt out, Death only makes Conqueſt over Sin*, Page 87. So it is not *Chriſt* that makes an end of Sin, and his Blood that cleanſeth from Sin, and make their Garments white, and gives Victory and Conqueſt; but it is death, according to Prieſt *Bonds* Doctrine, that Conquers Sin. And thou ſaiſt, *If the Man Chriſt Jeſus had not firſt given himſelf a Ranſome for our Sins*, &c. Page 32. And then thou ſaiſt, *Ye muſt not be free from Sin in this Life.* What contradictions are here And how art thou reconciled to God, and pleads thou ſhalt not be made free from Sin in this Life, which is of the Devil: And Chriſt enlightens every Man that comes into the World, who is the Redeemer, which Light thou calleſt an *Idol Light within.* The *Quakers* ſay, thou that hates the Light of Chriſt, and calls it an Idol, thou hates thy Redeemer, and Chriſt (from whence it comes) who Redeems, Sanctifies, Waſhes and Juſtifies. Prieſt *Bond* ſaith, Page 31. That F. E. ſaith, *He was Waſhed and Juſtified from Sin in ſome meaſure*; Is any man Juſtified, but according to the meaſure of Faith? And thou finds fault with meaſure or degrees, and yet thou uſeſt the ſame word degrees, Page 31. And thou ſaiſt, *That our Juſtification from Sin was once finiſhed and perfected without us, on the Croß, with the Offering of the Body of Chriſt Jeſus once for all*; *and Chriſt gave himſelf a Ranſome for all*, &c. This the *Quakers* believe; But did Chriſt give himſelf a Ranſome for all? And was he an Offering for all Men? And how can Prieſt *Bond* ſay, Chriſt hath Juſtified him from his Sin, or Waſht him from his Sin, when he ſaith, *He ſhall not be free from Sin*, (which is of the Devil) *in this Life?* And yet he finds fault with *F. E.* who ſaid, *He was Waſhed and Juſtified from his Sin in ſome Meaſure*; and calls it a *dangerous Doctrine*; and ſaith, *Jeſus Chriſt of Nazereth hath once by his own Crucified Body without us on the Croſs, finiſhed Tranſgreſſion, and made an end of Sin.* (Mark) *made an end of Sin.* And Prieſt *Bond* ſaith again, *They ſhall not be made free from Sin in this Life*; *and there is in all true Believers a Curſed Root of bitterneß not caſt out, death only* (mark only) *makes the Conqueſt over Sin*: and yet Chriſt hath made an end of Sin. Then how can Prieſt *Bond* ſay, *Chriſts Death makes an end of Sin*, as in Page 31. When they cannot be made free from it in this Life, it muſt be *Death* that muſt end it? So you may ſee what contradiction he

makes

makes, and what confuſion he is in. Prieſt *Bond* grants, that *we could not be ſaved without the operation of his Spirit in us*; and yet *Chriſt within* is a *Devil*, and his *Light* is an *Idol Light* he ſaith: And the *Quakers* own no other Chriſt within, but what the Apoſtles Preacht both without and within. Prieſt *Bond* ſaith, *It is the Spirit that quickens*, John 6. 63. But Prieſt *Bond* hath not proved this. Is not Chriſt who is the Saviour of the Soul a quickning Spirit? as it is written, *the firſt* Adam *was made a Living Soul*; *The ſecond* Adam *was made a quickning Spirit*. 1 Cor. 15. 47. But Prieſt *Bond* ſaith, *Though the Spirit be a dead Souls quickner, yet it is not the quickned Souls Saviour*, Page 26. So then Chriſt the ſecond *Adam*, who is a quickning Spirit, is not the Souls Saviour, according to Prieſt *Bonds* Doctrine. And Prieſt *Bond* makes a great deal of pudder in ſeveral Pages, concerning eating Chriſts Fleſh, and drinking his Blood, who ſaith, *Except ye eat the Fleſh of the Son of Man, and drink his Blood, yee have no Life in you*. Now we that eat the Fleſh of Chriſt, and drink his Blood by Faith, and have Life and Chriſt in us, this Chriſt Prieſt *Bond* ſaith is a *Devil*, and his *Light* is an *Idol*.

And Prieſt *Bond* falls a Railing againſt the *Quakers*, in Page 20. and ſaith, *Crucifying of the Son of God: Crucifying of him again*, &c. *And have trod under foot the Blood of the Son of God*. But Prieſt *Bond*, is not this thy own condition, and not the *Quakers*, who calls Chriſt and his *Light within* his people an *Idol*, the *Devil*, And ſaiſt, *The Saints ſhall not be made free from Sin in this Life?* and the Apoſtle ſaid, *That the Blood of Chriſt Jeſus the Son of God cleanſeth from all Sin*. And Prieſt *Bond* makes a great deal of Pudder in three or four Pages concerning the *Seed*, in Page 19. Chriſt we ſay, is the *Seed of the Woman which bruiſes the Serpents Head*; and Chriſt is the Seed of *Abraham*, in which ſeed all Nations are bleſt: and if ye be Chriſts, then are yee *Abrahams* Seed, and heirs according to the promiſe, and are the Children of God by Faith in Chriſt Jeſus. And we tell Prieſt *Bond*, Chriſt is the Seedsman: And he may read in the Scriptures, what Chriſt calls the *Seed* that he ſows: and the *good Seed* are the Children of the Kingdom.

Prieſt *Bond*, thou ſaiſt, *Chriſt in you, the cauſe being put for the effect by a Metonyma*; but he hath not proved the word *Metonyma* by Scripture, that he hath added; in Page 18. And Prieſt *Bond* makes a great ſtur, Page 17. *Of Chriſt being in his People*; but why cannot he own the Apoſtles words, as they ſpeak plainly, which are better than his meanings, as in 2 *Cor.* 13. *Coloſſ.* 1. 27. and *Amos* 2. 13. *Geneſis* 6. 6. And there he is giving his meanings upon thoſe Scriptures, which are plain enough without his meanings and dark imaginations, who pretends *Scripture* to be his *Rule*, and the people muſt take his *meanings* to be the *Rule*. And Prieſt *Bond* ſaith, *The Light within doth Juſtify the vileſt Antichriſts that are this day in the World*; *The Light*

Light within, which is by natural Generation in Reprobates, is not the true Chriſt, Page 16. ſaith Prieſt *Bond*. (Anſwer) Theſe are Prieſt *Bonds* horrid Lies and Blaſphemies. Chriſt who enlightens every man that comes into the World, Condemns the Antichriſts, and the *wicked*, and the *Reprobates*, that hate it and do not believe in it: And this *Light* doth not come by *natural Generation*, as Prieſt *Bond* ſcoffingly ſaith; but the *Light* is called the *Life in Chriſt* the *Word, by which all things were made*, John 1. Page 16. And yet Prieſt *Bond* confeſſes in contradiction to himſelf and ſaith; *It is true, by Light (To wit) Chriſt which enlightens every man that comes into the World is meant the true Chriſt and only Saviour*, Page 8. And Prieſt *Bond* goes over and over, and ſcoffingly and Blaſphemouſly ſaith, *Chriſt within is a Devil*; which he might as well have reflected on the Apoſtles, as on the *Quakers*: for the *Quakers* own the true Saviour manifeſt in them, as he was in the Apoſtles and Saints in their days: And it is falſe to ſay, *That we make no diſtinction betwixt Chriſts Godhead and Chriſts Manhood*, as in Page 12. Prieſt *Bond*, thou ſaiſt Page 10. *But as for your Idol Light Chriſt, it was never viſible, but ever inviſible.* So here Prieſt *Bond* hath ſet up an *Inviſible Idol* of his own making, in Page 10. And yet in Page 8. S. *Bond* ſaith, *It is true that by Light in that place of Scripture, the true Chriſt and our only Saviour is meant*, John 1. And in Page 10. *An Inviſible Idol.* Prieſt *Bond* ſaith Page 8. A *Quaker attributes no more Soul-ſaving Merit to the Body of* Jeſus, *than to the Body of a* Turk *or a* Jew. Theſe horrid Lyes Prieſt *Bond* hath Forged, which Lyes of his was never the *Quakers* thoughts; For God prepared Chriſt a Body to do his Will, and to fulfill his Will, *&c.* who was a ſacrifice for the Sins of the whole World, and dyed, and roſe again, and ſits at the Right Hand of God: and yet Prieſt *Bond* is made to confeſs that the *Quakers* ſay, *That the Word took Fleſh of the Virgin, and that he ſuffered without the Gates of* Jeruſalen, *&c.* And therefore Prieſt *Bond* is to prove, who ever ſaid, *That the Body of Chriſt attributes no more Soul ſaving Merit than to the Body of a* Turk *or a* Jew. And again Prieſt *Bond* ſaith, *I do acknowledge (with him* (to wit) the *Quaker that the effects of Chriſts death and ſufferings are to be inwardly Witneſſed within us*, Page 8. And yet *Chriſt within is a Devil, & his Light an Idol within*, How agrees the Blaſphemy with the Confeſſion? And who is it that works? Doth not Chriſt work inwardly in his People, by his Faith, Light and Spirit? And Prieſt *Bond* hath made a great ſtir in three or four Pages about the *Falſe Chriſt*; and he may apply all theſe Pages to himſelf, for they do not at all concern the *Quakers*. And all his Lies, and Slanders, and filthy calumnies, and his ungracious filthy Language in his Book; doth manifeſt him to be no *Miniſter* of the *Goſpel*, but a *Miniſter* of foul Language and Lies, neither hath he proved the *Quakers* principles to be erroneous, but hath manifeſted his own *erroneous Principles* 75 times over.

Prieſt

Prieſt *Bond* ſaith, *The* Quakers *in* Burmoudos *Tryed, found Guilty, Sentenced and Executed*; But Prieſt *Bond* here is both *Falſe-witneſs, Falſe Accuſor*, and *Falſe Judge* and *Party*: and yet he accuſes *Francis Eaſtlack*, and ſaith, *He that was the Party, made himſelf the determinating Judge*, Page 6. But the *Quakers* are clear of all his Slanders, and he is found Guilty of all the falſe Charges, that he would falſly Charge upon the *Quakers* in *Burmoudas*, and others that he hath mentioned and wronged in his wicked Lying Book; and therefore he may take them home, for they are fitteſt for him, and his Condemnation with the Light of Chriſt.

Prieſt *Bond* ſaith, *As I was about to read ſome of* G. F's *Doctrine, they grew impatient, and by no means would have it read*; *thereupon I did forbear*: *But I have here inſerted it, to wit*, G. Fox *in his Boook entituled the* Myſtery, Page 49. 50. *Hath theſe words*, "Ye ſcorn me the *Light* in you, they have diſobeyed it, and called it a *natural Light*, and ye have ſaid, that I the *Light* am "not able to ſave theſe that believe in me. Furthermore Page 54. That "if ye would believe, and wait on me the Light, I will purge out all your "iniquity, and forgive all your Treſpaſſes, and I ſhall change your natures "if you hearken to me, and obey the Light within. *Theſe are the words I would have read*; *but being hindred*, &c. (Anſwer) Theſe are Prieſt *Bonds* horrid Lies; for there is not one of theſe words in all the Pages of *G. F's* Book which Prieſt *Bond* brings. S. *Bond*, thou brings *G. F's* query which any that reads *G. F's* Book may ſee, which he queries of the Prieſt, *F. Higinſon, Where doth the Scripture ſpeak of* Humane, *the word* Humane *where is it written? tell us, that we may ſearch for it? S. B.* forger of theſe Lies. Now we do not deny that Chriſt, according to the Fleſh, was of *Abraham*, but not the word *Humane*; and *Chriſts Nature* is not *Humane*, which is *Earthly*, for that is the *firſt Adam*: And this is *G. F's* anſwer to *Higinſon*, who ſaid, *That Chriſts Nature was Humane*, &c. And S. *Bond* in Page 50. makes a great pudder about it; but inſtead of proving of it, (which he hath not by Scripture, but hath made the matter worſe (and ſaith,) *G. F. puts no difference betwixt* Humane *and* Humane, which *S. Bond* hath proved neither of theſe words by *Scripture*, which he calls his *Rule*. And when he hath been beating the Air, he confeſſes, *We have not ſuch a Word*: And yet *S. B.* ſaith, *Having the thing*, who contradicts himſelf; but he hath not proved it. And again, *S. Pond* ſaith, *Chriſt is alſo ſaid to be from Heaven*, (Page 50.) and yet *Humane?* And again (Page 69.) *S. Bond* ſaith, Stephen *ſaw Chriſts humane Body in Heaven*, Acts 7. Here thou wrongeſt the Scripture and *Stephen*, for there is not the word *Humane* in Acts 7. *But Stephen being full of the Holy-Ghoſt, looked up ſtedfaſtly into Heaven, and ſaw the Glory of God and Jeſus ſtanding on the Right Hand of God, and ſaid, behold, I ſaw the Heavens opened, and the*

Son

Son of Man ſtanding at the Right Hand of God; So he ſaw Chriſt being full of the Holy-Ghoſt: And yet Prieſt *Bond* ſaith, *Chriſts Fleſh and Bones was Spiritual after he was Riſen*, Page 72. And the *Quakers* ſay, *The Word of God is nigh thee, even in thy Mouth and in thy Heart*, which is the Word of Faith that we and the Apoſtle preacht. And *S. Bond* ſaith, *&c. I do not apprehend in* Rom. 10. 6. &c. *How theſe verſes do anſwer the argument of any one of them, which proves a* Quakers *pretended Saviour within to be a falſe Chriſt, the Devil*, Page 13. *Or how they prove the pretended* Saviour *within to be the true Chriſt*; and yet Prieſt *Bond* ſaith, *As the righteouſneſs of Faith is the Redeemer againſt all doubts of Salvation*, &c. But Prieſt *Bond*, is not this *Righteouſneſs of Faith* within the Hearts of Gods people? And in Page 15. *S. Bond* contradicts himſelf, and ſaith, *That if thou ſhalt confeſs with thy mouth the Lord Jeſus Chriſt, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved, that is to ſay, the word of Faith* Preacht *is nigh in our Mouths*. We have received Chriſt whom God hath revealed in our hearts, *and hath ſent forth the Spirit of his Son into our hearts, crying Aba Father*, *Gal.* 4. this we witneſs, 2. *Cor.* 13. Now *S. Bond* finds fault with *G. F.* for uſing the word *their* for *our*, as in Page 51. and ſaith, *It is contrary to the Apoſtle.* But in page 15. Prieſt *Bond* uſes *the word is nigh in our Mouths*, inſtead of ſaying, *The word is nigh thee even in thy Mouth*; And ſo doth not he himſelf abuſe the Apoſtles words, as in *Rom.* 10. And I bring but this for him to ſee his own folly, who is *Straining at Gnats, and ſwallowing Camels*, though *G. F's* word *our* to us and *their* to the Apoſtles, is proper enough: and the word of Faith is nigh us in our hearts and mouths as well as in *thy*, as the Apoſtle ſaid: but Prieſt *Bond* who cavils at Words, may ſee how he miſtakes himſelf, and utters forth his own Folly.

S. Bond brings *Thomas Moors* ſaying, in Page 51. *That Chriſt was abſent from us, while we were in this Mortal Body.* And *G. F.* anſwers contrary to the Apoſtle, who ſaid, *The Life of Chriſt is manifeſt in their Mortal Fleſh*: yes, and we ſay again, that the Life alſo of Jeſus might be made manifeſt in our Mortal Fleſh: and Chriſt is in us the hope of Glory. But *Bond* makes a great pudder, that the *Life of Chriſt Jeſus might* (not is, *but*) *be made manifeſt in* (*not their, but*) *our mortal Fleſh.*

But *S.B.* How fooliſhly thou ſtrains at *Gnats* and ſwallows *Camels*; for *G. F.* when he ſaith *their*, he means the *Apoſtles* and the *Church*: and thou ſaiſt *not is*; but doſt not thou contadict the Apoſtle who ſaid, *The Son of God was revealed in him* &c. So we ſay, *theirs* (to wit) the *Apoſtles* and the *Church* in their days; and we ſay *ours* in *our days* (to wit) *for we which Live, are always delivered unto Death for Jeſus ſake, that the Life alſo of Jeſus might be made manifeſt in our mortal Bodies.* And ſo here it is plain, *in their mortal*

Fleſh, and in *our mortal Fleſh*. And doth *S. B.* ſay, that the Life of Jeſus was not manifeſt in the Apoſtles mortal Fleſh, and the Churches, and them that hear it too? and will not *S. B.* have the Life of Chriſt to be made manifeſt in our mortal Fleſh, becauſe he makes ſuch a pudder about *our*, &c. And becauſe *G. F.* ſaith, the Life of Chriſt is manifeſt in their mortal Bodies: And doth not *S. B.* when he writes of *others*, ſay *theirs*? But the Apoſtles writes of themſelves and the Church, when they ſaid *ours*. But *S. B.* Thou haſt wrong quoted the Scripture, 2 *Cor.* 5. 11. And there is no ſuch ſaying in that Text of Scripture, *That the Life of Jeſus might be made manifeſt in their mortal Fleſh.* I query of *S. Bond*, whether this was not while they were *upon the Earth*, that thou makes ſuch a pudder about? And whether the Apoſtles were not made partakers of the Glory, while they were *upon the Earth*? *And is not the Light called the Life*, John 1. *in Chriſts Word? And doth not the Light ſhine in our Hearts*, 2 Cor. 4. 6? And thou ſaiſt, Page 51. *That* Fox *endeavours as much as in him lies to choak the Lamb of God.* But Prieſt *Bond*, Can Chriſt the Lamb of God which hath all power in Heaven and Earth given to him, be *Choaked? Doſt not thou herein ſhew thy Fooliſhneſs and Sillineß?* And as for his railing againſt *J. Pennington*, he hath not Quoted the Page where to find what he ſaith againſt him, neither hath he named *John Chanlers* Book, which he rails at againſt him. And therefore it is like he hath belied them as he hath done *G. F.* and others. And therefore Prieſt *Bond* had better Repent, if he can find a place of Repentance for all his Lying Blaſphemies, and ſtuddy to be quiet; for he hath given forth his Book to his Shame.

And *S. Bond* (to bring in, with the reſt of your cruelty and inhumane Practiſes) I query of thee, Waſt not thou the man who inſtigated and ſtur'd up the Magiſtrates in *Burmudus* to take up *John Tyſoe* with a Warrant, and carried him from Conſtable to Conſtable through great part of the Iſland to your Town-Priſon, where he was kept till Baniſhed off your Iſland? a Man, whom you had nothing to lay to his charge, worthy of Bonds, but for coming upon your Iſland to viſit his Friends and people of the Lord, who were gathred from your perſecuting Spirit, and thy Idolatrous Worſhips, to wait upon the Lord in the Spirit of Truth and Righteouſneſs; at which (*Cain* like) you were angry, and thou in thy malice waſt ſtirr'd up to cry out againſt this Inocent man; (like thy Brethren of old, *Help men of* Iſrael, *the turners of the World upſide down are come hither alſo*) who; as aforeſaid, came with the Love of God in his heart to viſit his Friends, and did deſire the well-being of you all, which is Sixteen years ago; and how thou haſt behaved thy ſelf ſince it is known to ſome; but now thou haſt made thy ſelf manifeſt in a large meaſure, in thy ungodly, Blaſphemous Book,

Book, which I hope will be a means to open the Eyes of ſome that yet ſee thee not.

And now, we underſtanding, that *Sam. Bond's* Book was Printed at *Boſton* in *New-England*, by *Sam. Green*, upon the Aſſignment of *S. Sewall*; and we being ſenſible, how forward the *New-England* Prieſts and Profeſſors are to tolerate and Print ſuch lying and ſlanderous Books againſt us the people of God, in ſcorn called *Quakers*, to cover their Wickedneſs in their perſecuting of us, (who *Hanged four* of the ſaid people called *Quakers*, *Cut of the Ears* of others, *Branded with* an *Hot-Iron*, *Baniſhed* many upon pain of *Death*, and *Impriſoned*, *Beat* and *Cruelly Whipt* many; yea, one *William Brend*, *till his body was like a Gelly*; and beſides the *ſpoiling of Friends Goods*) who promoted the Printing, and tolerated *Roger Williams*'s filthy, ſlanderous Book of Lies againſt us; We have brought forth, and added ſome of *R. Williams*'s (one of their old Prieſts in *N. E.*) falſe and Blaſphemous Doctrines concerning *Chriſts Body and Blood*, which he aſſerted and maintained openly, at the diſpute at *Rhode-Iſland* in *N. England*, to the ſhame of true Chriſtianity, as follows:

Theſe are four Pages, taken out of *G. F's.* and *S. B's* anſwer to *Roger Williams*, Entituled, *A New-England Fire-Brand quenched*, part 2. Page 508. and ſeq. Printed in the year 1679.

And *Roger Williams*, thou and the people know'ſt, that thou brought'ſt *G. F's* Fol. 56. at the diſpute at *Nuport*, to prove, that *G. F.* ſaid, The Blood of Chriſt was corruptable, and that it was like the Blood of another Man, and from thence thou didſt endeavour to prove, *That our Chriſt was not the true Chriſt*; *and* G. F. *a Blaſphemer*: But when the place was read in *G. F's* Book, it was found to be the Prieſts ſayings, and not G F's. to wit, *That the Blood of Chriſt was corruptible, and ſo like the Blood of another Man.* (For *G. F's* anſwer to the Prieſt is, *That the Blood of Chriſt which cleanſeth from all Sin, is Incorruptible*; as the Reader may read, *Fol.* 56.) And ſo *R. W.* Seing it were the Prieſts words, and not *G. F's*, which he brought to Condemn *G. F.* and us withal in the Face of the Country, and to prove that our Chriſt was not the true Chriſt, he ſeeing it was proved to be the Prieſts words out of *G. F's.* Book and not *G. F's*, he turned about to maintain the Prieſts words, to wit, *That Chriſts Blood was Corruptible*, and aſſerted as followeth: (which was taken then in Characters; and we do not queſtion but that the ſober-minded, unprejudic'd people then there may remember the Words) *Viz.*

1ſt, R. W. ſaid, *I affirm that the Blood of Chriſt that he ſhed, was material, as another Mans and was corruptible.*

2d. R. W. ſaid, *I ſay, that the Blood*, from hence he might as well argue,

that *the Fleſh of Chriſt being material was therefore Corruptible*, which is contrary to the Apoſtles Doctrine (Acts 2.31.) *Neither did his Fleſh ſee corruption.* Yet in another place in his Book. *R. W.* doth affirm, *That he is Redeemed by the Blood of God: which blood*; he ſaith *is Corruptible*, of Chriſt, was Corrubtible and Corrupted; With many other unſavory words.

John Stubs anſwered, Take heed *Roger*, what thou ſaiſt, we do not deny, but *Blood* came out of his Side; "but we ſay, *That the Blood of Chriſt* "*is Incorruptible.* And we ſay, that we were never able to pay or ſatisfy God; "yet Chriſt leadeth his people by his Spirit, and reconcileth them to his "Father, &c. And we dare not for all the World to aſſert that, which "*R. W.* hath affirmed here; to wit, *That the Blood of Chriſt is Corruptible,* "*and did Corrupt*: For we know, that we are Redeemed not with corruptible things, &c. but with the precious Blood of Chriſt, as of a Lamb without blemiſh and ſpot, (1 Pet. 1. 18, 19.)

3. *R. W.* affirmed, That *Salvation was by a way that was corruptible, I do not ſay corrupted*: So far *R. W.*

J. B. anſwered and ſaid to this purpoſe, "I deſire not to grate upon the "Antient man; but am ſorry, that he ſhould ſo overſhoot himſelf as he "hath done, ſo far to deny Chriſt, and undervalue his appearance both in-"ward and outward, as to ſay, *That Chriſt within was but a fancy, and a* "*falſe Chriſt*, (as he then affirmed) and *That Chriſt without was Corruptible,* "(contrary to the Apoſtle, who ſaid, *His Fleſh ſaw no Corruption*) and alſo "of his appearance without, who then alſo ſaid, *That his Blood was Corrup-*"*tible and corrupted*, as I believe, many of the people that was there may "yet remember I ſhewed then, how that he had brought upon himſelf "that charge, and proved himſelf guilty of that, for which he indeavour-"ed to condemn us: And I ſpoke at that time, of our owning of the *true* "*Lord Jeſus Chriſt, in his appearing in that Body*, and of his *ſufferings* and *re-*"*ſurrection*, according to the Scriptures, and alſo of his *ſpiritual appearance* "in his Saints after his *aſcenſion*, according to the promiſe of Chriſt, and the "teſtimony of his Apoſtles; as I then brought many teſtimonies out of "Scriptures to maintain and prove the ſame, and ſo ſignified fully to the "people, of our true owning of Chriſt; and there bore teſtimony againſt "his dangerous words, that he had then uttered before them, in ſpeaking "(contrary to what is written) of *Chriſts being corruptible, and his Blood*: And was (as I then ſignified) truly ſorry that he ſhould ſo ſin againſt God and Chriſt, and wrong his own Soul.

(1.) And now, how could *W. E.* do any otherwiſe, but charge *R. W.* with Blaſphemy againſt Chriſt, his Body and Blood? for he affirms, *That the Light of Chriſt is an Idol, a Fancy, a Frantick light*; and Chriſt within, an

Imagi-

Imaginary Christ, as you may ſee in many places of his Book.

(2.) He affirms, *That Salvation was by a man that was corruptible; and that his Blood was Corruptible and Corrupted.*

Now we do charge *R. W.* and all the *New-England* Prieſts (together with thoſe *Anabaptiſts* that took his part againſt us at *Rhode-Iſland*, and Providence at the Diſpute) to make thoſe his aſſertions good by Scripture if they can (which we do affirm are Blaſphemies) and ſhew us Chapter and Verſe, which he ſaith, is the Rule and Touch-ſtone; and ſo, let his Horrible Blaſphemies be touched and tryed with Scriptures. For *David* ſaith, (*Pſal.* 16.) *My Heart is glad, and my Glory rejoyceth; my Fleſh alſo reſts in Hope: for thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy Holy one to ſee corruption.* And again the Apoſtle ſaith, (who ſpoke of the Reſurrection of Chriſt:) *that his Soul was not left in Hell, neither* [mark] *His Fleſh did ſee Corruption.* (Acts 2. 27. 31.) And (Acts. 13. 34.) *Thou ſhalt not ſuffer thy Holy one to ſee Corruption.* David *ſaw corruption, but he whom God raiſed again,* (ſaith Chriſt,) *ſaw* [Mark] *no corruption.* Now if *R. W.* and the *New-England* Prieſts be Redeemed by *Corruptible Man*, and a *corruptible Blood*, that did Corrupt, this is contrary to what the Apoſtle ſaith, *His Fleſh ſaw no corruption*: and they were not Redeemed with *Corruptible things*, but with the *Precious Blood of Chriſt*. So it is clearly proved, that *Chriſt his Fleſh and Blood is not Corruptible*, but *Incorruptible*; and therefore *R. W's. Corruptible Man* (and *Corruptible Blood*,) *that did Corrupt*, (by which he pretends he is Saved) is a falſe Chriſt, and not the Chriſt the Apoſtles Preached, the true Lord Jeſus, whoſe *Fleſh* and *Blood* did not *Corrupt*; and if the *Fleſh* and *Blood* of *Chriſt* (as *R. W.* affirmeth) be *Corruptible*; then how is he in Heaven with *Corruptible Fleſh* and *Blood*, when the Apoſtle ſaith, *Corruption doth not Inherrit Incorruption.* (1 Cor. 15. 50.) *Chriſt Sanctifieth the people with his own Blood.* (Heb. 13.) *And* (1 Pet. 1. 2.) The Saints were *Sprinkled with the Blood of Jeſus.* And (1 John 1.) *The Blood of Jeſus Chriſt cleanſeth from all Sin.* (And Revel. 1.) *He hath waſhed us from our Sins;* and *Chriſt hath Redeemed us to God by his Blood.* (Rev. 5. 9.) And the Saints *Garments were made white in the blood of the Lamb.* (Rev. 7.) And the Saints overcame by the *Blood of the Lamb.* (Rev. 12. 11.) And Chriſt ſaith, *He that eateth my Fleſh, and drinketh my Blood,* &c. *and my Blood is Drink indeed.* Now what is it *Corruptible Blood*, or *Corruptible Fleſh*, that the Saints did eat? and *Corruptible Blood* which cleanſeth from all Sins, and made the Saints Garments white, by which they overcome? O Horrid darkneſs! for will not *Corruptible* ſtains and not waſh out the Stain? and the Saints were to have *Faith in Chriſts Blood.* (Rom. 25.) The Saints are made nigh to God by the *Blood of Chriſt*, the Flock of God, which Chriſt hath purchaſed with his own *Blood.* (*Acts* 20. 28.)

Now

Now if this be the *New-England* Priests principle, Profession and Judgement, that they be Redeemed by a *corruptible man*, and the *Blood of Christ Jesus was corruptible and corrupted*; then they, that have tolerated *R. W.* his Blasphemous Book to be Printed (that held forth those abominable things in his Dispute, before a great assembly of people at *Newport* in *Rhode Island*, how can we say otherwise, but they are Blasphemers, and own not the true Lord Christ Jesus, *Whose Flesh saw no corruption*; *neither was his Blood corruptible.* And therefore we do conclude with the Apostle, that *R. W.* and they that held forth this Doctrine with him, are such as have trodden under Foot the Son of God, and counted the Blood of the New-Covenant, wherewith they were Sanctified, an unholy thing: and have done despite unto the Spirit of Grace, and have Crucified to themselves the Son of God afresh, and put him to open Shame.

Now see if this man *R. W.* that hath spoken those blaphemous Words against Christ Jesus, his *Body*, and *Blood*, and *Spirit*, and *Light*, is fit to take the Name of Christ in his mouth; and yet this man, he brought this saying of the Priest, to be *G. F's*, to prove, *That our Christ was not the true Christ.* Which words proving to be the Priests, and not *G. F's*, he (*R. W.*) stood by them, and maintained them against us, and so by his own Argument and Judgement by the same rule and words, that he would have disproved ours, he hath proved his own Christ not to be the true Christ. But should we (the People of God, in scorn called *Quakers*) have come and Preached in *New-England*, and told you, *That you were saved by a Man, that was Corruptible, and that Christ's Blood was Corruptible and Corrupted, and that you were wash't and cleansed by such a Blood*, then ye might have said, what a Hellish Doctrine is this indeed? which we abhor, and such Doctrines; as *R. W.* hath Preached to us in the dispute. And our desires are, that the Lord God of Heaven may deliver all people from such Doctrines; of all the Doctrines that ever we read, we never heard the like.

THE END.

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